The LUTHERAN OUTLOOK

Amish Arrested

Columbus Convention

Our Church's Social Mission
Maynard O. Hansen

"Righteousness" in the Sermon on the Mount
James C. Peterson

Supreme Court in Atheist School Case
Renwick Harper Martin

The Bible and War
John F. Palm

ne XV NOVEMBER, 1950 NUMBER 11

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Pointed Paragraphs

WHO'S WHO

Pastor Maynard O. Hansen lives at Bark River, Michigan. The Rev. James C. Peterson hails from Salt Lake City, Utah. Mr. John F. Palm runs the schools at Isle, Minnesota. Dr. Renwick Harper Martin is president of the National Reform Association.

——o——

You will notice, perhaps, that the headings of the editorials are rather alphabetical, AA, BB and CC. Two-thirds of that was accidental. It was not until after the first two editorials had been written that I noticed I had a double A and a double B. Then, of course, the third one had to be a double C. I suppose, to complete the ensemble, I should have ended the editorial department with the signature DD (Dell descripsit).

——o——

SAVINGS

Let's say you invested $75 in a U. S. savings bond 10 years ago; let's say you turn in that bond today for $100. On paper that looks dandy. But in terms of buying power in the corner store, your $100 bond is worth less than $60. What's more . . . you're increasingly aware that you took a terrific kick in the pocketbook between 1940 and 1950.—*New York Post.*

——o——

President Truman: I wouldn't appoint John L. Lewis dogcatcher.

John L. Lewis: Of course not; it wouldn't do to have more brains in the dog department than in the State Department.

——o——

AMERICAN POPE?

In its current issue the *Catholic World,* monthly organ of the Paulist fathers, presents as its leading article, "Shall We Have an American Pope?" by A. R. Pinci. The answer is a ringing Yes. And the reasons advanced are even more interesting than this opening up of the question in the Catholic press. Pius XII should be succeeded by an American, says this Catholic journalist, not only because of the growing importance of the United States in the affairs of the papal church but because a pope who was an American citizen could, in case the Communists should overrun Italy, take refuge in this country and rally all Americans to a holy war against Stalin. "Whatever might happen to a pontiff at the hands of the Communists," says this writer in the *Catholic World,* "would sadden and yet fail to impel Americans to go to his aid. But if an American were in peril . . . it would arouse his countrymen regardless of their own religious beliefs, and an aroused United States in the circumstances would mean an embattled Christianity everywhere. That could add up to a holy war." Here is ecclesiastical *Machtpolitik* with a vengeance. To bring on a holy war, elect an American pope!—*Christian Century.*

——o——

An Englishman is a self-made man who worships his maker; a Welshman prays on his knees and on his neighbors; an Irishman doesn't know what he wants and won't be happy till he gets it; a Scotsman keeps the Sabbath and everything he can get his hands on.—Author Unknown.

——o——

HOARDING

The tirade against provident American housewives for hoarding a few extra pounds of sugar, or something else which is not scarce, comes with ill grace from an administration which is the prize hoarder of all time—192,000,000 pounds of butter, and buying up more at the rate of 9,000,000 pounds a week; 170,000,000 pounds of dried eggs, and buying up more at the rate of 15,000,000 pounds a month; 104,000,000 pounds of cheese, and buying up more at the rate of 15,000,000 pounds a month. . . . And that is only the beginning of the list. The government is hoarding all kinds of foodstuff in caves and bulging warehouses and old airplane hangars from Maine to California.—Senator George W. Malone.

——o——

Moberly, Mo.—Frank Redding of the Moberly police department received a telegram from the Army, read it and relaxed. Disregard that order to report for active duty Sept. 1, the wire said. The order was an "administrative error" and had been revoked. Redding had never received an order to report for duty on that date.

——o——

DANGER OF DELAY

"Tomorrow," he promised his conscience,
"Tomorrow I'll do as I should;
Tomorrow I'll think as I ought to;
Tomorrow I mean to do good.

"Tomorrow I'll conquer the habits
That hold me from heaven away."
But ever his conscience repeated
One word—and one only—"Today."

Tomorrow, tomorrow, tomorrow—
Thus day after day it went on;
Tomorrow, tomorrow, tomorrow,
Till youth like a vision was gone.

Till age and his passions had written
The message of fate on his brow,
And forth from the shadows
Death
With the pitiless syllable—"Now
—Selecte

——o——

With her hand on the light sw
the little woman interrupted her
terminable chatter to inquire: "Is
erything shut up for the night, de
From out of the darkness came
husband's patient reply: "Everyt
else, dear."—*Wall Street Journal.*

——o——

SCHOOL VOTE

By a vote of 7,000 to 2 the Amer
Association of School Administra
adopted the following resolution
March:

"We believe the American trad
of separation of church and state sh
be vigorously and zealously safegu
ed. We respect the rights of gro
including religious denominations
maintain their own schools, so lon
such schools meet the educatio
health and safety standards define
the states in which they are loca
We believe that these schools sh
be financed entirely by their supp
ers. We therefore oppose all effort
devote public funds to either the d
or the indirect support of these scho

—*Converted Catholic Magazin*

——o——

A writer in *This Week* described
dress of an Indian maharaja as a
rong instead of a sari. When his
take was pointed out, the author
this note to the editor: "I'm sari I
sarong."

The Lutheran Outlo

Official Organ of the American
Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest o
American Lutheran Conference and of C
tian work in general. The American Lu
an Conference was organized in 1930
consists of the following independent ch
bodies: The American Lutheran Church
Evangelical Lutheran Church, the Augus
Synod, the Lutheran Free Church, and
United Evangelical Lutheran Church.
Conference has a total baptized membe
of 1,721,108. Its congregations number
and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Lawrence M. Stavig,
Sioux Falls, S.D.

Secretary: Rev. Norman A. Menter,
Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445
Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published a
S. Fifth Street, Blair, Nebr., and is en
as second class matter at the post offi
Blair, Nebr., under Act of March 3, 18

Subscription Price

United States and Canada: $2.00 per
in advance; $3.00 for two years in adv
$3.00 per year to foreign countries.

All communications pertaining to a
tising, subscriptions and change of ad
should be addressed to Mr. P. A. Magnu
Manager, Lutheran Publishing House,
Nebr.

+ The +

LUTHERAN OUTLOOK

olume XV NOVEMBER, 1950 NUMBER 11

EDITORIAL

mish rrested

THE AMISH PEOPLE are decent, law-abiding, God-fearing people. But in Lancaster County, Pennsylvania, they have decided that there is one law they nnot abide by and continue to be God-fearing.

The law they are rebelling against is the compulsory school attendance law which requires that children attend school until they are seventeen years old unless they have received a work permit at the age of fifteen. e Amish, however, do not want to send their children school beyond the age of fourteen or the completion the eighth grade.

Their reasons are religious. They want their children grow up in the faith of their fathers, and in the prac-es which they consider an essential element of their igious life. That is, they want their children to be able use the German language in worship and Pennsyl-nia Dutch in ordinary conversation; they want them to rry persons of their own faith; they want them to stick farming as their way of making a living; and they want em to continue in the "plain" living of the Amish, re-uncing automobiles and fancy clothes and other in-ations of worldliness.

The question is not whether this attitude of the Amish wise or not, or whether they can hope indefinitely to ld back the waves of changing times and customs with like of stubborn determination. Maybe not, but that is t the question. The question is whether they have the ht in this country to believe as they wish, and to live cording to their beliefs.

The courts of the land have heretofore ruled that a n may believe as he pleases, and may act in accord-ce with those beliefs *as long as his actions do not inter-e with the liberty of others or endanger the public lfare.*

Officers of the law are arresting Amish parents who refuse to send their children to school after they have completed the eighth grade. These Amish parents are refusing to pay a small fine because they believe that would be an admission of guilt, and they do not believe that they are guilty of anything. So they are going to jail. For the law says that Pennsylvania children must go to school until they are seventeen, and school authorities seem to have resolved to be adamant in demanding adherence to the letter of the law. On the other hand, the Amish apparently have decided that it is time to have this issue decided once for all.

Bishop David B. Zook has issued a fifteen-point explanation of the Amish position, the text of which follows:

1. We want to be clearly understood that this statement is not a reflection on any other church or denomination or way of life and belief or that we are, in any way, trying to obtain special favors. We are merely trying to stand up for the beliefs in the way of life which we have received from our forefathers who adopted these beliefs and this way of life upon their interpretation of the Bible as the Word of God.

2. We believe that our children should be properly trained and educated for manhood and womanhood. We believe that they need to be trained in those elements of learning which are given in the elementary schools, specifically, we believe that our children should be trained to read, to write, and to cipher.

3. We believe that our children have obtained sufficient schooling when they are past the eighth grade of the elementary school. This attainment is ordinarily made at age 14.

4. We believe that when our children are past the eighth grade that in our circumstances, way of life, and religious belief we are safeguarding their home and church training in secular and religious belief and faith by keeping them at home under the influence of their parents.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

5. We believe farming and housekeeping on the farm to be the best vocations for our children in order to have them follow our way of life and belief, being free from many evils which attend many occupations which of necessity employ persons of uncertain and evil character and habits.

6. The occupation of farming and housekeeping do not require education beyond the elementary school, and experience has taught us that having our children in school beyond the completion of the elementary grade actually hinders their proper development and training in these vocations.

7. We believe it to be more practical to farm and keep house by doing rather than learning from books. Therefore the farm and the home are the best school rooms.

8. We believe that the need for the home influence becomes specially needed at the age of fourteen, and that this home training and home influence can only be done properly if the children discontinue their schooling at that age.

9. In addition to the training in farming and housekeeping we believe that our children should be well and properly taught in the Scriptures under the doctrines of our Church. This duty is placed upon the parents, and we believe that parents can discharge this duty only if their children are under their full control and supervision, a situation which does not exist if they are attending school.

10. Regular association with people of other groups during the age of fourteen and upwards has a tendency to cultivate sentiment which may lead to the drifting away from the Church through marriage or other means, which may be avoided and which we earnestly wish to avoid.

11. We believe that much time spent in the school room at the age of fourteen and beyond tends to indolence and an inclination for types of work which require less manual labor without regard for spiritual and sometimes physical welfare, often resulting in becoming unduly entangled with things that are not edifying.

12. It is our religious belief and practice to use the German language. Our preaching and church services are conducted in that language and our every-day conversation is carried on in it and in the dialect known as Pennsylvania Dutch. Our reading material and our Church literature is printed in German. The training in this language is given in the home and can only be adequately given if our children are free from attendance at the public school after the completion of elementary training there at about the age fourteen.

13. We believe that the provisions of the compulsory school attendance law, which requires our children to attend school after they have passed the eighth grade, are an interference with the religious rights and liberties which were promised to our forefathers when they came to America and which are granted to us by the constitutions of our state and our nation.

14. We believe that the interest of the Church in the training of its young people is consistent with the many other characteristic doctrines of the Amish Church, among which is the doctrine that it is a religious duty for each person to labor with his hands and make a living for himself and family, and so that in the event individuals and families cannot take care of themselves, it is the duty of the entire church body to do so and not to impose this duty on the state.

15. Our position in this question is based upon our interpretation of the Bible which we believe to be the inspired Word of God, and which we believe to be the complete rule of the living. We offer the following Scriptures in support of our position: Deuteronomy 6:6-8; Genesis 18 and 19 Ephesians 4:28; Romans 12:1; Luke 16:15; Ephesians 3:19 I Corinthians 8:1-3; Titus 3:14; I Corinthians 15:33; Roman 1:21-23; and James 1:5.

The question is, Are these people, in the practice o their beliefs, interfering with the rights of others or do ing something against the public welfare?

They do not interfere with the rights of anyone; but is apparently the view of the civil and school authoritie that their actions are against the public welfare. If in an school district a considerable number of children are no required to stay in school as long as the law directs, would be difficult to enforce the law at all.

But the purpose of the law—the spirit—must be take into consideration as well as the letter. The purpose is t insure an adequately educated, intelligent citizenry. Rea that document above again, and see if it sounds like th product of an uneducated or unintelligent mind. Th Amish are not the people who clutter Pennsylvania police courts. They belong to the hardworking backbon of the state's agricultural economy. Their farms are we cared for and their communities prosperous. They ar ideal citizens—except that they do not go to school lon enough.

It would seem that in such a situation an insistence o the letter of the law is a somewhat wooden attitude o the part of the authorities. After all, there is only on year of difference between the age of fourteen when a Amish child quits school, and the age of fifteen when an child may quit school if a work permit has been issue Why could not the great and intelligent state of Pen sylvania amend the compulsory attendance law by th addition of a single line to the effect that in the case religious scruples work permits may be issued to childre of fourteen. Is that one year in high school of such tr mendous importance that religious liberty must be sac ficed for the sake of it?

Bainton's Book

DR. ROLAND BAINTON, a Quaker professor at Ya Divinity School, a Congregationalist institutio has written a book published by Abingdon-Cokesbu a Methodist publishing house, which should be a be seller among Lutherans. It is the $7,500 prize book, *He I Stand,* a biography of Martin Luther.

It is a very readable book, although Dr. Bainton d sometimes cram into one paragraph a lot of history. T picture of Luther that emerges is one of an outstand personage in history, one for whom the Christian Chur even that part of it which is in the Roman fold, has r son to give thanks. Human he was, of course, with so of the same frailties we find in ourselves. He made m takes of judgment. He was not above the use of m bitter invective at times when sore provoked by his ponents. But over all and through all he was a man

God whose one unswerving loyalty was to the Word of God and the Christ of that Word, and whose interest was always in religion, not politics or personal glory or revenge or anything else, but religion, the religion of the Christian Church, purified of its nauseous abuses and restored to its pristine purity.

Indeed, one of the virtues of Bainton's book is that it makes Luther human for us again, it removes him from the vague and abstract realm of the hero and gives us a man we can live with and have lived with, lets us walk and talk with him and suffer with him and rejoice with him in God. We learn that "he was so often sick. He suffered at one time or another from gout, insomnia, catarrh, hemorrhoids, constipation, stone, dizziness, and ringing in the ears like all the bells of Halle, Leipzig, Erfurt and Wittenberg."

A review of this book by Bishop Donald J. Campbell in the *Christian Century* begins by quoting Dean Inge's well-known gloomy view of Luther: "This spiritual father of Adolph Hitler says that the state can do no wrong. My detestation of that man grows." The accusation is quite false, as false as it would be to say that Wyclif was the precursor and cause of the notorious Bishop Barnes in the Anglican Church of today. Dr. Campbell goes on to say in his review of Bainton's book: "In view of the fact that Hitler derived his doctrine of racism not from Lutheranism but from the old Germanic pagan religions, one finds it hard to agree with Dean Inge. And after reading Roland Bainton's biography of Luther, one is convinced that the accusation is entirely unfair. . . . The reader feels himself living in those turbulent times and, whether he agrees with Luther's religious ideas or not, he cannot but be thrilled and inspired by the man's massive strength of soul and sheer courage."

There are countries where Dr. Bainton's book could not be printed today unless it were done surreptitiously and smuggled into the hands of readers, just as some of Luther's own writings were, when he was under the ban of both pope and emperor. There are those who would suppress it, if they could, because such a picture of Dr. Martin as is here drawn from scholarly research and authoritative documents does not show the horns and tail they have been wont to ascribe to the rebel monk.

But this is free America where books can be written and read. So get some organization in your congregation to buy a copy or two to be presented to your local library.

Columbus Convention

THE BIENNIAL CONVENTION of the American Lutheran Church was held at Capital University October 5-11. The matters of general interest to come before the convention were four in number. 1. The relation of the American Lutheran Church and the Lutheran Church-Missouri Synod. 2. The proposed steps toward merger of the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church. 3. Relation of the American Lutheran Church and the United Lutheran Church in America. 4. The action of the American Lutheran Church with regard to the proposals of federation or merger of the National Lutheran Council bodies.

1. *ALC and Missouri.*

When the Missouri Synod met in Milwaukee last summer, the Common Confession that had been drawn up by a joint committee of the two bodies was accepted as containing "nothing that contradicts the Scriptures." While that is not a very enthusiastic approval—the same could be said of the multiplication table—it is perhaps the best that could be obtained at the time. In addition Missouri said (a) that if the ALC also accepted the Common Confession it would be recognized as a statement of agreement between the two Churches; (b) that the common Confession would be submitted by the Missouri Synod to the other members of the Synodical Conference; and (c) that acceptance of the doctrinal agreement does not establish church fellowship with the ALC, but the president of the Missouri Synod is authorized, "when by the grace of God everything necessary for fellowship has been accomplished," to announce that church fellowship has been attained.

Now what was the action of the ALC on the Common Confession? The resolution says:

> We adopt the Common Confession as submitted by our Committee on Fellowship and the Committee on Doctrinal Unity of the Lutheran Church-Missouri Synod as a correct and concise statement of our faith in the doctrines therein confessed. We rejoice that agreement has been attained therein regarding doctrines that have been in controversy between our Church and the Lutheran Church-Missouri Synod.

Notice that this resolution says unequivocally that doctrinal agreement has been attained. That means, I would say, that as far as the ALC is concerned nothing stands in the way of church fellowship. The next step is up to Missouri, which must decide whether it will hold back for the Wisconsin Synod's sake or move forward into a public recognition of fellowship with the ALC. The above resolution of the ALC was adopted by a unanimous vote.

2. *ALC and Merger.*

It was evident long before the convention of the ALC that this proposition would be favorably acted upon; for the Districts at their annual meetings had overwhelmingly approved. The ELC and the UELC had also approved taking preliminary steps toward the merger. The UELC had included these words in its resolution: "... that we instruct our Union Committee to present to the other two union delegations the suggestion that we again invite the Augustana Church and the Lutheran Free Church to join in our merger movement." The ELC, while not as explicit as the UELC, had at least recognized the possi-

bility of Augustana and the LFC coming in. Now what was the action of the ALC? Here are the resolutions:

> We adopt the resolutions proposed by the joint delegations of the United Evangelical Lutheran Church, the Evangelical Lutheran Church, and the American Lutheran Church (Ed. Note—that each body appoint nine members of a 27-man committee to study merger problems and report; and that the various boards of the three Churches hold joint meetings in the interim period); we rejoice in this development and are humbly grateful to God for bringing about this expression of fellowship in Christ within the three bodies.
>
> We empower our representatives on the Joint Union Committee to unite with the other members of the Joint Union Committee (Evangelical Lutheran Church and United Evangelical Lutheran Church) in making it possible for the other two bodies of the American Lutheran Conference to participate in negotiations toward organic union, with the understanding that their participation or non-participation shall not interfere with the present negotiations looking toward organic union.

These resolutions were also adopted by the ALC without a dissenting vote, and the Church appointed its nine-man delegation to the Joint Committee. So the preliminary steps have been taken, clearing the way for the planning of the three-way merger at least, if not more.

3. *Relation of the ALC and the ULC.*

The resolution of the ALC, also adopted unanimously, reads as follows:

> We express our appreciation to the United Lutheran Church in America for its generous offer, telegraphed to the Tenth Biennial Convention of the American Lutheran Church, in Fremont, October 1948:
>
> ". . . the United Lutheran Church in America hereby declares to all the bodies now constituting the National Lutheran Council its desire to merge with all or any of them in organic union, and hereby instructs its Special Commission on Relations to American Lutheran Church Bodies to meet with similarly empowered commissions of these bodies to confer upon and negotiate organic union or steps leading thereto, and authorizes its Commission to participate in drafting a constitution and in devising such organization procedures as may seem wise in effecting such union..."
>
> Our Churches have enjoyed cordial relations and helpful association, and we shall strive to increase the area of understanding and cooperation between our two bodies. We are convinced, however, that any negotiations for organic union must begin with discussion of doctrine and practice in our two Churches.

The ALC thus declares—according to my interpretation, which is personal and not official—that it still adheres to the Lutheran principle that conviction of inner unity must precede outward unification. This is the place to bring in some "principles" which the ALC committee presenting the above resolutions had stated as a prolog. The first two of these principles read thus:

> (1) We recognize it as the Lord's will that there be unity in His Church, and that our responsibility begins with those who are of the Lutheran household of faith. Therefore we are committed to the ultimate unity of all Lutherans in America and pledge our wholehearted support efforts in that direction.
>
> (2) We recognize that this involves more than extern organizational relationships, but requires an inner unity faith, practice and spirit. Therefore Lutherans may right expect of one another reassurance of their fidelity to t Word of God and the Confessions of their Church. Th may call for more than a reaffirmation of confessional stat ments of the past and may necessitate formulating o Church's teaching in the light of current developments a needs.

These basic principles should be read in conjunctio with the resolution above addressed to the ULCA.

4. *The ALC and the National Lutheran Council.*

It will be remembered that a committee proposed la year that all constituent bodies of the Council be ask to vote on two points: whether they were in favor (a) federation, or (b) merger of the eight NLC Church

At the conventions of the various bodies this yea some had voted that they were ready for merger; so had decided to approve federation but not merger; a some had thought that the Council should remain agency and not become either a Church or a federati of Churches. This is the action of the ALC:

> We express the opinion that complete organic union the eight bodies participating in the National Luther Council is not possible at this time.
>
> We do not approve the transformation of the Natio Lutheran Council from a common agency to a federati but recommend that the National Lutheran Council strengthened as the common agency of the participati bodies by the adoption of amendments to its constituti which shall provide for
>
> a. a larger number of councillors from each body.
>
> b. the right of the National Lutheran Council to initi proposals for extending its services; and
>
> c. biennial conferences in connection with its regu meetings at which matters of common interest to all L therans in America may be discussed, and to which Lutheran bodies in America shall be invited to send rep sentatives.

Point c, it will be seen, revives the proposal of t American Lutheran Conference in November, 1948, an all-Lutheran free conference. Whether or not the N tional Lutheran Council approves this idea, the ALC still in favor of it, as can be seen from one more, and last, resolution on intersynodical affairs adopted:

> We direct our Committee on Fellowship to put fo every possible effort to win the support of all Luther in America for meetings of pastors and laymen of all L theran church bodies to discuss common problems a needs.

Fulfilling Our Church's Social Mission

Maynard O. Hansen

JNDOUBTEDLY everyone here has a general concept of the implications in the work of helping people who are in need. For the Church, that rk is sometimes spoken of as a "ministry of love." It also commonly spoken of as social welfare, or more cifically, institutional missions. The Augustana Church lenoting that activity with the term "Social Missions," ich is the concern at several of the Conference meets this year.

The Art of Helping People Out of Trouble" is not nething new. It started long ago, even in the time of New Testament writings, and before.

'et the interest developed in social work in the last years makes it *appear* to be something new. In 1939, National Lutheran Council set up a Division of Wel-, with Dr. C. E. Krumbholz as executive secretary. y three years ago the Augustana Church organized a mmission on Social Missions."

s it true that we are just waking up or acknowledg- a concern for the welfare of society, and remember- the scriptural admonition to "bear one another's bur- s"? It must not be that; for within the Augustana urch, we have 10 hospitals, 18 homes for aged, 2 in- d homes, 9 hospices, and 12 children's homes and child ement departments, besides 5 independent welfare ncies or institutions. Some of these were begun back he 19th century.

Ve learn also from the 1945 statistics of the National heran Council Division of Welfare that the Lutheran urch was at that time carrying on its welfare program ough 461 agencies and institutions, staffed by 12,521 l workers. These agencies had property valuation of r 38 million dollars, over 10 million of endowment, n over 16 million dollars in operating expenses. Those not small figures—almost comparing with a big bus- s; and the results of the efforts of these agencies is to be minimized.

et there is something in the whole picture of the rch's work which has caused a renewed emphasis on social mission of the church and how to make it more ctive in our highly secularized and demoralized so- y.

would be most presumptuous for me to think that ould try to convert anyone here to a belief in Christ he Saviour of the world; for that is accepted by most herans as a central doctrine, even if not a personal erience. Moreover, it is for that basic foundation of n that we are preachers, isn't it—or laymen interested ugh to come to conference? Still there is room for e reflection on how our Christianity is to be ex- sed. We like to do all we can for those who are in l, and we are perhaps proud of what has been done. what do you think of the sense of values, for in- ce, of a settlement house which "proudly advertises that it has maintained itself in the heart of one of the nation's worst slums for fifty years"? The institutions we now have arose out of necessity, but too often their existence and maintenance becomes a matter of virtue.

We are not saying that welfare work is not important (in fact, I think its importance *has* been minimized), but we would emphasize that welfare agencies or institutions are not, or should not be an end in themselves. Neither does this mean we should not keep up high standards in the work we are doing. Standards have too long been neglected, to such an extent that some welfare institutions have been hazardous to their occupants. Maybe that can be said more of some of the private stop-gap places of refuge which are operated for a little profit—but not only these. Sometimes we complain that the state has taken over too much in the field of welfare. I personally believe that real brotherly welfare concern should be motivated by the Church and its message. Since the Church, however, failed to see that among the un-coordinated activities within its confines there were certain physical standards which should be met, the state, more out of common sense than Christian motivation, took the initiative to set up certain standards for various agencies and institutions. (Strange sometimes how Christian ZEAL fails to make use of God-given common sense, both in physical and spiritual help — thus bearing out Jesus' statement that "the sons of this world are wiser in their own generation than the sons of light." Largely through the effects of a depression and two wars, we have been forced to a common sense approach to social needs, even if it is a generation behind.) In one way, we can be thankful that these standards have been set up for us.

Of course, the state is responsible for its citizens and their protection. In like manner, I would also say that the Church exists for the people, and not the people for the Church. Some of our people might be happy to hear that, and quickly agree on the fact that the Church is here to serve them. In that case they fail to admit that they, as members of the Church, share in its responsibilities and its mission.

In the volume of the Inter-seminary Series on *"The Church and Organized Movements,"* Dr. Buell Gallagher has contributed a chapter on organized welfare work. I should like to quote a part of his expression regarding certain criteria for welfare efforts as a whole, which can well apply to the Church also:

> "Many naive persons are perplexed when religion criticizes an apparently efficient and valuable piece of social work. 'The work is good' they protest. 'It makes *better people;* it *meets professional standards.* What more can religion ask?' Religion can ask that welfare work not only give the client increasing confidence in his own developing abilities to care for himself, but that this be matched (or surpassed) by an increasing con-

fidence in his fellows and concern for the common welfare, and the moral order and in its Orderer. There is a great gulf between the sort of busy-ness which is concerned with running about and doing good to people, and that sort of creative labor which takes on the character of high religious purpose. The great danger is that what is merely helpful and good will be accepted as satisfactory, when what is needed is that which is radically revolutionary in its transforming character."

We must see to it that our main interest is not in an agency or institution, but in the people which need the services of that particular agency.

Not too long ago someone directed to me this question: "What kind of 'racket' do we have down there?"—having in mind our Conference institution and institutions of the Church in general. Upon inquiring further, I learned, as I had guessed, that this remark was the outgrowth of a rumor, thus lacking much validity. Moreover, I am sure that none of our Church leaders have any intentions of running a 'racket.' Even so, if there is anything in the methods we use to give rise to such a rumored reputation, that in itself would be sufficient reason to make inquiry into the relationship of our institutions to the Church and its constituency. For such an attitude hinders us in helping people to the fullest extent of the meaning of Christianity.

There are other reasons for this renewed emphasis on the effectiveness of our social outreach. They are all reasons of necessity—a necessity of re-examining the real structure and fibre of the social welfare program of our Church. We need to ask, Is our Church (or The Church) fulfilling its social mission?

You will notice that I have used and will be using the term, *social mission,* which sounds very much like the term of our conference theme. Still it has a different and wider connotation. So a part of this re-examination comes in the use of terms, and what we mean by some of our social terminology. It reminds me of an incident which Dr. A. D. Mattson told in his class, perhaps more than once. He had sent questionnaires to various colleges or seminaries asking what they did to promote a social consciousness among the students. One reply was this: "We have an occasional student mixer." That person had hardly begun to conceive of the implication involved in creating in his students a consciousness of the needs of society and our responsibility to it.

If we should ask what the *Church* is doing toward promoting a social consciousness among its people, I might quote as one example an expression from a letter which a retired pastor of our Church wrote to me. He says,

> "There are two flags which we honor in our nation, our national banner and the Christian flag. In order to make a full and honest profession of our allegiance, we should adopt a third flag—one with a coffee pot on it. How would that look in our churches? It surely would warm their hearts! But, what would God say? I rather think that He would not say anything at all. He would just quietly leave the Church and us to our fate. He has done that before, as history and recent times inform us."

There is also a little verse which speaks of how even eat in honor of those who have nothing to eat. I it the truth! Many times when we want to help the ne in Europe, we have to have some kind of 'social' and s refreshments. Our newspapers advertise 'benefit' o sions of all kinds, where people can go to play and da for the benefit of some person, organization, or e church in need of financial help. There again is question of values. It seems to be the old trait of letting out of one hand without getting something in other. The left hand always wants to know and be by what the right hand is doing. A true social consci ness would take interest in the needs of society wit having to secure some return for self first.

A couple of years ago I made a study of character elements of Lutheran preaching through the use of resentative sermons. Only twenty-eight per cent of sermons read and heard at the time had, in my opi a really positive emphasis on a social or ethical ap i.e., applying the Gospel to life, even though the maj were positive in their Christo-centricity. Over hal samples did imply an application of the Gospel to Mere implication is not always enough. As one of laymen in California said a few years ago, "We are urged to go out and make the world better. We ar urged to serve as members of school boards. We ar urged to enter politics or work for improvements in communities. Young men and young women are urged to become leaders. The great thought, 'Ye ar salt of the earth' is not emphasized enough." He u the development of Christian lay leadership in al walks of life. There are, on the other hand, thos whom every explicit direction must be given even th one encourages them to take initiative to positive le ship.

It is because of the need of developing a true conso ness of the problems and requirements of our society we need to look farther in the Church's social co than just in terms of our institutions, such as Hom Aged, Children's Homes, Invalid Homes, Hospice Hospitals. The task of our Commission on Social sions seems to concern itself mainly with these. Bu social *mission* of our church is *not* fulfilled just be we have a large program of welfare work or institu missions in operation. In other words, I believe w cramping the real meaning of the term "social mis by limiting it to the institutions of the Church.

We might picture our society as a great machine, grinds away, minutes upon days, causing pressu bear upon its various members in different crises cannot avoid crises in life; the problem is how to them. Those who, for reasons of age, economic con physical or spiritual health, cannot stand the pac pressure of this great machine become what we call liabilities. They are culled out in various channels they come to the attention of the Church, at least i have had an affiliation with the Church before, o haps more quickly with the state or other welfare cies. The point is this: We have a greater mission

onsibility than to watch for the end products of society d bear their burdens. As Christians in Christ's Church, e must also have our hand on the works in this huge achine. It is not that the Church should run the state; it by our voice, which should be crying in the moral d ethical wilderness, we must be in there oiling, adsting, or replacing a part in the machine to try to conol the end product to a greater degree.

It is the National Resources Planning Board which ought the topic of *Human Conservation* to our attenon in 1943 in a little pamphlet by that name. They reind us that "the very complexity of life should be recnized as a formidable difficulty." They speak of human e being wasted because of obstacles of varying indivual and group beliefs and sentiments regarding the lue of human life. It is often the question of "Who shall sacrificed for whom?" Some want to save themselves d do away with others; certain groups delight in marrdom. Even though all must some day die, they point t how many premature deaths and chronic illnesses d impairments are due to carelessness and accident. sides the human loss, the monetary loss because of e carelessness of human life is tremendous. Certainly e Church should not be less concerned with its own or ciety's regard for the individual person and his life, as relates to all other persons, and his Creator.

The Bible itself mentions social duties which extend yond, or shall we say precede, the duties of caring for ose who can go no further on their present course or ve gotten off their course. Among the first of these is e recognition that God is no respecter of persons; that e are all equal before Him, and that Christ died and se again that *all* men might have life. So there are ties toward neighbors and toward enemies and strangs; demands for self-sacrifice, warnings against judgent of others or despising the poor. It speaks against rious social sins which often contribute to our supply social liabilities, such as adultery, pride, lying, slander, ibery, covetousness, or even just being a bystander nen there is a job to be done.

The word 'Mission' is akin to the word 'responsibility,' nich we may understand better. We must admit that he Church does have a social responsibility." And nat is that? I agree with N. S. Cryer, as he says in his itorial in the April, 1950, issue of *The Pastor*, "It must ek to win the world. It has a challenge to change soety and individuals; for *unless one is born anew, he nnot see the kingdom of God.* Just because the Church s a responsibility in the social order it will necessarily come involved in the social order." This does not mean "pseudo-social gospel" in which some churches might stake their own voice for the voice of God and think ey can bring in the Kingdom of God by themselves in eir own generation. Not that. "This challenge (of winng the world) can only be met if the Church lives and ts under the guidance of the Holy Spirit," says Cryer. Furthermore, "the real task of Christianity is to serve a voice proclaiming the way in which the Gospel must applied to all ideologies, parties, and causes. These—and all of man's existence—are under the judgment of God. The Christian Church's message must be proclaimed in the light of this fact. We must preach that God stands over all of our little systems and judges them, and that we must move ahead as God's Holy Spirit moves us—sometimes like the thrust of a rapier, but sometimes parrying or even waiting for our best opportunities. Let us *not* suggest, however, that the Church ever succumb to moral paralysis which springs from fear or complacency or pride."

In our Lutheran Church, we have perhaps held back in speaking out on some of our social or political systems, because we did not want to be accused of preaching a social gospel. The Gospel applies to an individual in a two-fold relationship—to God or Christ and to His fellow men. So it must be social as well as individual. Furthermore, I wonder about the inevitability of the Gospel having its social implications without specific direction from time to time. We believe in the activity of the Holy Spirit, but are not all Christians supposed to be not only temples, but also channels of the Holy Spirit? If we could thus think of social missions more in terms of prevention and guidance rather than in remedial terms we would make the burden much less for the institutional missions that now have waiting lists.

I think the U.L.C.A. is very much in keeping with the entire social mission of the Church by including within its Board of Social Missions three departments — viz., Evangelism, Welfare which deals with institutions and agencies, and Social Action which deals with studies of social trends and social problems. Likewise, it might have been better if our Church had changed the name and enlarged the scope of the existing Commission on Morals and Social Problems. The proposed Commission on Evangelism might also be included in such a wider program. If there is fear of too much administrative centralization this way, it might be in order to use the designation 'social welfare' or 'institutional missions' for the present Commission on Social Missions.

There is also an un-American term (not in the McCarthy sense) used, as far as I know, only in the Lutheran churches, which has not been too applicable and has perhaps been a minor factor in deterring progress in terms of America. That is the phrase, 'inner missions,' which in German or Scandinavian literally meant Home Missions, their equivalent of ministration to the people's physical needs.

Getting back to the specific phase of social missions which interests us today, let us inquire about the validity of the term 'institution of mercy' or 'charitable institution.' Some say, for example, that our Homes for Aged are not a matter of charity; and perhaps some of the guests would even resent being called a charity case if they are paying their own way or have turned over their life-savings to a Home. Maybe there has even been a tendency to favor the financially able instead of the financially dependent. That should not be the motive for a Christian home, even if love does not buy groceries. Still there can be a quality of mercy in providing a place

for even a financially independent person to spend his declining years if he has no other home.

The same holds true for our church-related hospitals. Ideally, one should expect there a type of intangible service which goes beyond that of a municipal or state hospital which is not usually interested primarily in the spiritual welfare, even though the patient pays the standard full rate for his services. Children's homes would perhaps lean a little more toward the charitable side. Still relatives, if there be such, are usually urged to contribute to the child's keep. In all of these, it would be generally true that the capital investment has come from benevolent giving. So this term would be valid for most purposes, but we should neither over-estimate our degree of mercy, nor withhold mercy where it is needed. The simple term 'welfare agency' really fits the overall purpose better, however.

The word 'institution' is itself not a bad word, but sometimes it has been made distasteful by linking it with a mental hospital. That in turn is only because we have attached a social stigma or feeling of disgrace to mental illness; mental patients have often been made the butt of jokes and derision. This attitude is an obstacle to helping people because they are reluctant to go for a clinical diagnosis, and the mental-health problem of the community is increased. Fortuately this attitude has diminished somewhat; but we have a long way to go yet. We must be able to recognize symptoms of mental illness and try to refer them for diagnosis early if necessary, helping them to realize that the mind can become overtaxed as well as any other part of the body.

At best, we find an abnormal environment in the life at any welfare institution, which is not to say it is a disgrace. That is why those in charge of our various institutions and agencies must use a large dose of sympathetic understanding with each individual client. It must be recognized that each person has characteristics and responses peculiar to himself. From my own experience in more than one kind of institution, I have seen this to be very evident. In social work there is usually competition between the advocates of group work and case work. Institutional life frequently tends to get by with group directives and attention; it is almost impossible to separate the two methods if we are to be truly helpful, especially in an institutional situation where individuality may easily be absorbed in the group. Many people often need personal help in such places to realize that God is still with them and cares for them as individuals. Besides, it is very helpful if some work and recreational therapy can be provided for the different traits and interests represented.

If the family may be so called, we would say that it is the only institution which is a normal environment for the human individual. I believe a lot of our preventive and directive emphasis in our social ministry can and should begin right here. I believe this is one of the greatest unmet needs of our day. With the complexities and conveniences of society, we all know that the family is not the solid, closely-knit unit that it used to be. Some guidance would be very helpful in terms of family livi growing up emotionally, and general mutuality of und standing between parents and children. The Natio Resources Planning Board has something to say on t point also: "The family bears the primary responsibil for human conservation in its vital functions of child be ing and rearing and of personality development and f fillment through homemaking and the maintenance of t family way of life for adults and children.

"While we emphasize the responsibilities of the fa ily to society, we give little or no recognition to the rec rocal responsibilities of society to help the family face t many perplexities and frustrations in rearing childr maintaining a home, and carrying on family living toda We train and educate for every other conceivable thi but very little attention has been given to training this most responsible task of family living. I should very interested to see what difference we might see our various institutions if we could initiate a definite p gram of family guidance clinics in our various congre tions or communities. The pastor himself cannot be expert on everything but should be willing to use trained person, perhaps sponsored by the Conferen spending a few days working with each pastor in parish, with periodic follow-ups. Or the Department Mental Health at Lansing is willing to cooperate with a church or organization in Michigan on just such a p gram. Last summer that Department conducted a wo shop meeting in the Upper Peninsula for various soc workers interested. Only two pastors were present that time. One staff member expressed a definite int est in bringing religion and mental health into a re tionship of mutual aid.

This brings us into another reason for this renew emphasis. What should be our relations to the welf work of the state or other organizations outside Church? We are reminded that in 360 A.D., Empe Julian the Apostate looked to Christianity as an exe plification of virtue, and so tried to revive paganism giving it a robe of charity. Today the situation is rever to the extent that the quantity of social work under n church auspices far exceeds that done by the Chu Dr. Gallagher suggests here that "the result of this versal of positions has been partly to infuse a Christ spirit into much secular work . . . and partly to dilute peculiar quality of work remaining under church aus es, so that there tends to be very little difference in p pose between the better enterprises under secular a pices and the better pieces of social work supported managed by religious groups." Why has this reve come about? Likely because the Church did not d satisfactory job or was not inclusive of those who nee it most. As to the question Dr. Gallagher raises, whet organized social work and philanthropy (which inclu the many so-called foundations) are an ally or al native, it might be correct to say they are neither. T become rather a challenge to the work of the Chu We do believe in the separation of Church and State, maybe that can be carried to extremes also. There

any points on which we can cooperate with state and unty agencies, and should do so where possible. I ve met with welcome on the part of state child wel- re consultants whom I know.

Social security and old age assistance has been a help many old people and also to the Homes which serve em. At the same time this also increases the demands d challenge by the Church because of the earlier re- rement ages and more people looking for a place to ay. Whatever the merits or demerits of the so-called elfare or social service state, it must be reckoned with our growing philosophy of Lutheran or Christian wel- re work. For it will make the work much more com- ex and demanding, especially in the care of the aged, hich Pastor Ernest Lack of the Augustana Commission, inks is still the greatest unmet need of today, because the early retirement and longer life expectancy.

One final reference to a reason for increased interest social work can be made with reference to the in- eased cost of social work and lack of trained personnel. unds have been a problem in the last few years in the urch related institutions where we cannot levy taxes our people for upkeep. Years ago people went into cial service equipped mainly with good intentions. To- y good intentions are not so prevalent; and besides, e complexity has increased the demand for quantity d quality of service rendered. There has been talk of e need for a Lutheran school of graduate social work; me are urging, however, the acceptance of an offer of e accredited school of social work to establish a def- ite course on Lutheran philosophy of social work. At e present rate, it would take a long time to get any ore than that.

From all that has been said, it may be seen that we ve been groping for a definite philosophy of social work it pertains to our Lutheran Church in particular. I am nvinced that if we had expressed a philosophy of our ork much earlier, we would also have had the work of r various agencies coordinated earlier for greater prog- ss and impact on the society in which we live, or vice rsa. Now the necessity of a common expression and a mmon front in our Lutheran work is forced upon us. A od movement in that direction has been in the annual cial Work Institutes at Valparaiso University, begun 1945, when I had the privilege of attending. The re- onal and national convocations of the National Luther- Welfare Conference have also done much to help ape the thinking about our primary motives and the ost effective and high-principled procedures.

I might well sum up the scattered remarks I have made d their main intentions by quoting from a letter re- ived from Dr. C. E. Krumbholz, in which he gives me general statements of policy regarding our future proach:

"While we are enunciating more and more a definite and distinctive Lutheran philosophy of the Church's social mission, as yet there is no authorized statement. We are in common agreement, however, on the following points:

"1. That the Church has a definite place in the social welfare program because of the distinctive contribution that it can make to the total ministry to the personality, spiritual as well as physical and mental. We are beginning to realize that these compartments of life are only for the purpose of distinguishing between them but the personality is made up of interwoven physical, mental and spiritual qualities and functions.

"2. The approach to the individual must be on the basis of his personality and of his infinite worth as a child of God and as a person.

"3. The social welfare program of the Church is far more than a ministry to the physical needs of men. We have gone away from 'relief' to a total ministry to a total personality.

"4. The Church ministry must be coordinated with what is being done in the community, i.e., we believe that we should not duplicate resources which already exist and which can be used in a ministry to people. The Church does not live in a vacuum but shares in the total life of the community and should make its contribution along with other agencies, maintaining its own autonomy and individuality but cooperating with the other agencies that aim at the total welfare of people. Hence our Lutheran agencies are sharing in Community Chests and affiliating themselves with the Councils of social agencies of their communities or their states.

"5. We believe in a coordinated Lutheran program in states and areas which will draw together for common planning and meeting the needs of all of the Lutheran agencies in the territory. As you may know, we have developed this thought in the coordinating Councils of Lutheran Health and Welfare Agencies in some eight or nine states and there is a further spread of this coordination as time goes on.

"6. There is a sharp difference in the philosophy of Lutheran Welfare compared to that which is held by the other Protestant Churches, which feel that the Church ought to inspire people for community service but that the organization of social agencies should be left in the hands of non-sectarian agencies. The Lutheran Church is much closer to the Catholic philosophy although it does not go to the limit of a total service of people from cradle to the grave. We feel that Lutheran agencies should be set up where there is need for service, particularly in densely populated Lutheran areas but should not necessarily set up a complete service from birth to death for all of its people if other services in the community exist and can be used by the Church. We also believe that Lutherans as citizens have a right to share in the social security plans of the states and federal government, and to make use of such social security plans in various categories for the relief of distressed and the help of old people."

I hope we may continue to examine our methods and improve in our approach to the Church's social mission of bringing Christ to the people of our world, and the people to Christ, and thus through Him be better able to serve them both as to body and soul.

The Meaning of "Righteousness" in the Sermon on the Mount

James C. Peterson

IT IS NOT UNCOMMON to hear men say: "My religion is the Sermon on the Mount." The implication of such a declaration is generally that one intends to brush aside the commonly accepted essentials of Christian faith and doctrine concerning conversion, justification, and sanctification. The idea is, then, to adopt from the Sermon on the Mount some practical rules which may easily be adapted to one's earthly life. Perhaps in many cases the sayings of Jesus have been read too lightly and not really studied. Some professors of theology have difficulty with Matthew 5-7, asserting they cannot harmonize Jesus' teachings with Paul. Jesus speaks of righteousness of life, while St. Paul teaches a man is declared righteous by faith without works. It is my hope and prayer that this simple message may help some earnest Bible reader to a clearer understanding of Jesus' great challenge for true Christian believers to live a life worthy of their high calling. Our subject is:

THE MEANING OF "RIGHTEOUSNESS" IN THE SERMON ON THE MOUNT

In the sermon Jesus speaks of "those who hunger and thirst after righteousness," of the righteousness that "shall exceed the righteousness of the scribes and Pharisees," and admonishes to "seek first the kingdom of God, and his righteousness." He also pronounces those blessed "who are persecuted for righteousness' sake."

In what sense does Jesus use the word "righteousness?" Throughout the three chapters it is plain that His main emphasis is placed on the righteous life. It is the holy life of the Christian believer, it is the life of sanctification, the genuine application of the gospel to every phase of life. When we say the life of the true believer, we touch the pivotal point. It is plain that the challenge of the Sermon on the Mount is spoken to Jesus' disciples, as also stated in the first two verses, and thus directed to his true followers of all ages thereafter. This means that the call to Christian righteousness applies here to such persons as already have been declared righteous before God by acceptance of Jesus as Saviour. If we miss this point we miss the basic meaning of the whole sermon of Jesus. Many have made this error, and therefore tried to make His teaching appear as a mere moralizing talk which certainly is a distortion of both content and the spirit of it.

Concerning Jesus and Paul, it is true that Paul does place great emphasis on the righteousness of justification through faith in Christ. In the third chapter of Romans he writes: "But now the righteousness of God without the law is manifested . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And further: "For all have sinned and come short of the glory of God; being justified fre by His grace through the redemption that is in Ch Jesus." But those who hold that Jesus did not teach t doctrine forget that it was He Himself who called P to bring this strong and decisive message to the wo They further overlook that our merciful Saviour is w derfully present in person in the Sermon of the Mou calling souls and teaching them to pray for the forgi ness of sins, promising also to fill them with the rig eousness for which they are hungering. Nor must overlook, relative to this righteousness by the grace His atonement, what Jesus says in Matthew 26:28, "T this is my blood of the New Testament, which is shed many for the remission of sins." Surely, there is perf agreement that the source and ground of our eternal s vation is gracious forgiveness and justification throu the blood of Jesus Christ, by faith. Though this teach is a step forward from the Old Testament in spec clearness, it is essentially the way of salvation shown the Lord throughout the ages from the first gospel pro ise in Eden and the saving of Abraham by faith (G 15:6 cp. Romans 4).

Now, when in the Sermon on the Mount Jesus appe to His disciples for righteousness of heart and life, it not to be understood as though a certain degree of h man goodness is to be added to make up for a possi shortage of the grace of God in Christ. For in Him " have redemption through His blood, the forgiveness sins, according to the riches of His grace; wherein hath abounded toward us in all wisdom and prudenc Quote is from Eph. 1:7-8. Marvelous!

But why then the appeal for holiness and a righte life? And what about righteousness in this sense of word? Many people have been misled at this poi Some contend quite vehemently that any appeal for h living is absolutely unnecessary, because if one is rea saved he cannot do otherwise than to serve his Mas and do His will in all things. They forget that the N Testament is beaming full of exhortations to sanctifi tion. Such is the main drive of the Sermon on the Mou Is Jesus on the wrong track?

Not only do God's people need to be constantly h horted, they need to be instructed in what is God's w They need thorough instruction from Holy Scripture they may know what are the teachings and comma ments of God as distinguished from the rules and ord ances of mere men and ecclesiastical organizations. H again is the great import of Jesus' sermon. Jesus g into strong detail to warn against man-made additions the Word of God. He warned against adopting the called righteousness of the scribes and Pharisees wh

ntained so many superficial and non-Biblical accumu-ions that the very law of God was both unrecogniz-le and forgotten. Read the whole 23rd chapter of Mat-ew as Jesus' own elaboration on Matthew 5:20. There, hong many things, note these: "For they bind heavy rdens and grievous to be borne"—"But all their works ey do for to be seen of men"—"ye pay tithes of mint d anise and cummin and have omitted the weightier atters of the law, judgment, mercy, and faith,"—"ye ain at a gnat and swallow a camel." Well do also many our modern times of spiritual ignorance need to be tructed from the Bible concerning the true Christian y of life, and all need to be mightily moved to walk it.

Take one observation more before we note from the rmon on the Mount some of Jesus' examples of the hteous life. What about the source of powers to do d's will, and courage? Well, the struggling Christian nply has to draw on that limitless fountain of grace ere the Lord first met him, forgave him and made n His own. Justification and sanctification are distinct yet inseparable. See how the Saviour towers in the dst of the Sermon on the Mount, tenderly beckoning disciples to draw near to their heavenly Father ough the inner chamber of prayer. Woe to us if we nk we can come into the holy presence of God and ort we have reached perfection or done quite well. ther say, "Teach me to know my heart, O God, teach to know my heart." Yes, if we as the scribes and arisees blunt our conscience to the deep and spiritual nificance of God's holy law, we may fool ourselves o thinking we are perfect. But the one whom the ly Spirit has convinced of sin and shortcomings, he s that will go forth anew to fight the good fight and n, more and more. It is right in the middle of the Ser-n on the Mount that the Holy Spirit puts the words, *rgive us.*" And what a fountain of mercy and strength y lead to!

Let us observe from the Sermon on the Mount how us applies the principle of righteousness to practical . Space here will allow only a few salient points.

To be "reconciled to the brother" is of first importance, s Jesus. Having been reconciled to God by gracious eptance, a man's next contact is his fellow men. Let tender word "brother" in first instance refer to a ther in Christ, a fellow Christian. Let us think of a mber of one's own household, then a member of one's al congregation, where men's mutual behaviour often ts a sad reflection on their God-relationship. Yes, let think of God taking a large view over confessing ristians of the various synods and denominations work-side by side. Different as we are in many ways, He uld probably not want us all to rush together in one lesiastical organization; His progressive leadership of people toward certain great aims in history has often denced prolonged patience. But let there be no post-ement of having that inner spirit of recognizing and y loving fellow believers in our common Saviour. d if there exist in any community any unfairness, or jealousy, or bitter feeling between the various groups of God's people, let men promptly respond to Jesus' call in the Sermon on the Mount for reconciliation with a brother, yes, with brethren. Nor let there be any undue judging of "the mote that is in thy brother's eye." Note also further that Jesus does not confine His demand of a righteous spirit to the relationship between brethren in the faith. It must extend to enemies, even to those who hate and persecute, yes, to all people. This spirit of righteousness is a new thing in the world, heralded by Christ. I take down from my shelves an old scholarly book by Dr. Richard S. Storrs: "The Divine Origin of Christianity Indicated by Its Historical Effects." One reads the chapter on "The New Conception of Man's Relation to Man" and wonders whether the spirit of Christianity has slipped since 1884. We may think on it. If we are slipping in practical righteousness, let us seriously consider whether the churches have been deviating from that basic gospel righteousness of Christ which alone has power to transform the world.

Jesus' appeal for righteousness is next applied to the personal quality of moral and ethical purity, including faithfulness in domestic relationship. Our reference is to Matthew 5:27 ff. Verse 5 has a beautiful word about being "pure in heart" and the middle of the chapter launches into the subject with mighty strong terms about "adultery." The boasted righteousness of the scribes and Pharisees allowed divorce on the most trivial grounds, practically ignoring God's sacred ordinance of holy marriage. Even a leader of the church might simply drive out one wife and take unto himself another after his fancy, or according to his lust. Jesus restricts divorce to the case of sexual unfaithfulness and later, under special circumstances, lets Paul list malicious desertion as an additional cause along the same line (I Cor. 7:15). However we as leaders of the church may feel toward unfortunate individuals who for one cause or another have "lost" their marriage mate, though living,—for example a soldier returning from war to find his wife has lost all interest in him and disowns him (or the reverse case)—we ought to make the fullest use of Jesus' appeal for the sacredness of marriage. Christian people must neither be content with the low standards of the church leaders of Jesus' day, nor those of the worldly people of our own time. God's people must set the example in righteousness also in regard to marital relationships. Nor let us forget that in a very large degree this whole problem rests on purity of character, namely the righteousness of life which springs from being made right with God.

A further example of the righteous life has reference to the believer's speech. "Swear not at all," says Jesus to His disciples. He refers both to improper use of the oath and to the ungodly habit of using profanity. The oath must be allowed no place in the conversation between man and man, though the Word of God does appear to permit it in the proper place (Heb. 6:16). What Jesus particularly strikes at is the widespread habit of swearing and cursing in daily speech. What of clean speech in America? Is Christ's directive and warning needed among us? Perhaps very few of our church peo-

ple would be guilty of false oath, perjury. Yet how our common language does need cleansing from half-oaths and various forms of what might be called lighter profanity! Since our language contains over four hundred thousand words, including their various forms, our men should be able to select proper emphatic expressions without reverting to profane use of "God" — "Jesus Christ"—"Damn"—"Hell." And why should American women with any degree of culture — not to mention Christian bringing up—proceed to halfswear by "heaven" or "heavens" and numerous other terms? Let us ask from a real Christian standpoint: How long may any person remain in a state of gracious righteousness with God and dangerously play around with unholy speech which gives little children and people of the world continued examples of unrighteousness? Is this being "light and salt in the world"? Christian men and wom en, let us select, from our profound language, words tha will make our speech clean and strong and true. If som who are guilty of profanity will contend it is "mer thoughtlessness" let such honestly admit how litt thought they give to sacred things.

Finally, let those who say: "My religion is the Sermo on the Mount" read prayerfully that sermon of Jesu Moreover, having read those marvelous first five cha ters of St. Paul's Epistle to the Romans, let us not n glect the sixth and following chapters, for also there is logical and divine challenge to live the true believer life of holiness and righteousness.

The U. S. Supreme Court's Tragedy of Errors in the Atheist School Case

Renwick Harper Martin

(Concluded)

V. *The Court Erred in Confounding Sectarianism with Religion, Sectarian Instruction with Religious Instruction; Whereas They Are Widely Different*

There are different religions: Christianity, Judaism, Mohammedanism, Buddhism, Confucianism. These are not different sects either in the common usage of the term or in American law. They are different religions. Sects are groups within a religion. What is fundamental in a particular religion they hold in common but differ in minor matters that pertain to it. There are various sects of Mohammedanism; various sects of Judaism—Pharisaism and Sadduceeism, for example, in the days of Christ. There are various sects of Christianity—Protestants and Catholics; and among Protestants there are many divisions or sects. We usually call them denominations, such as Baptists, Presbyterians, Methodists. The basic teachings of Christianity these Christian sects hold in common. In minor matters they differ.

This distinction is repeatedly ignored by the Justices in the McCollum Case. They speak of sectarian in one sentence and of religion in the next as though they are identical and they cite authorities opposing sectarianism in the schools as though they were opposing religion.

Distinction Recognized in American Law

This distinction is recognized in American law. Many of the States have enacted laws prohibiting sectarianism in our schools and the use of public funds for the support of sectarianism both in public and parochial schools. But they do not prohibit religious instruction in the schools nor State support of this instruction. The lawmakers were familiar with both words. They knew our dictionaries define them differently and that they have widely different meaning in common usage. If they meant exclude religion from the schools, why didn't they s so? Why use sectarian in enacting the laws instead religion?

The Courts too have made the distinction. It w made in the Girard Will Case by the United States S preme Court. Girard left a large sum of money for t erection and maintenance of a home and school for phans but directed that no minister of the Gospel shou be allowed to teach or even set foot in the buildings. effort was made to break the will on the ground that excluded religion from the school and was therefo contrary to public policy and unconstitutional. The ca was carried to the Supreme Court of the United Stat On this basis Daniel Webster made an eloquent plea break the will but the Court ruled against him on t ground that while the will excluded sectarianism it not exclude religion from the school. Discriminating b tween sectarianism on the one hand and Christian m als and Bible teaching on the other hand, the Court sa

> *"All that can be gathered from his language is th he desires to exclude sectarians and sectarianism fr the college, leaving the instructors and officers free teach the purest morality, the love of truth, sobriety industry, by all appropriate means, and of course cluding the best, the surest, and the most impressi Why may not the Bible, especially the New Testam be read and taught, as a Divine revelation in the c lege, its general principles expounded, its eviden explained, and its glorious principles of morality inc cated?"*—2 Howard U. S. 200.

The Supreme Court of Colorado in a case involv this same issue said:

> *"Sectarian means pertaining to a sect and when into the Constitution in 1875-76, was commonly used*

describe the things pertaining to the various sects of Christianity, and was not extended beyond the various sects. A sectarian doctrine or tenet then would be one peculiar to one or more of these sects, as, for example, the doctrine held by Baptists that immersion is necessary to valid baptism, a practice many other sects tolerate but do not require. . . . Religious and sectarian are not synonymous.—81 Colo. 276.

This failure of the Court to differentiate between religious and sectarian is an egregious error. It is one of e main points on which the Court relied in ruling ainst religion in our public schools.

I. The Court Erred in Citing Three Outstanding Authorities in Support of Their Ruling against Religion in Public Education

A. THOMAS JEFFERSON. What he meant with respect the "wall of separation" between Church and State and eligious liberty" in relation to public education, should determined by what Jefferson said *in unmistakably ain language and by what he did* in respect to public ucation, not by a figure of speech.

Jefferson was the Founder and First President of the iversity of Virginia. The Legislature of the State apinted him Chairman of a Committee to draft a plan d submit a curriculum for the establishment of a Unirsity. He prepared the report which was submitted to e Legislature, and adopted by it. The following paraaph from the report proves conclusively that while secrianism was to be excluded from the University, nonctarian religion was to be included both in the curricum and life of the University.

"In conformity with the principles of our constitution, which places all sects of religion on an equal footing, we have proposed no professor of divinity; and the rather as the proofs of the being of God, the Creator, Preserver and Ruler of the universe, the author of all the relations of morality, and the laws and obligations these infer, will be within the province of the professor of ethics; to which adding the developments of those moral obligations, of those in which all sects agree, with a knowledge of the languages, Hebrew, Greek and Latin, a basis will be found common to all the sects. Proceeding thus far without offense to the constitution, we have thought it proper at this point to let every sect provide, as they think fittest, the means of further instruction in their own particular tenets."

These words from the pen of the very man cited as a ampion of secularism in the schools should settle, once d for all, that Jefferson was a believer in and a champn of nonsectarian religion in public education and ewise a practitioner of it. He drew up the plan for the iversity and supervised the erection of its buildings. e of these buildings was used as a chapel. Jefferson s the first President. Religious services were conducteach day in the chapel and students were expected to end. The provision for instruction in nonsectarian reion by the professor of ethics referred to above was ried out. Furthermore, courses in Bible History, the e of Christ, and the Life of St. Paul were offered each term, and on University grounds and under University supervision religious services were conducted twice each Lord's Day by ministers of different denominations.

B. HORACE MANN. Horace Mann is known as the father of the public school system of our country. No other person did as much as he in establishing our public schools and determining their character. In 1837, he became Secretary of the Massachusetts' State Board of Education, a position he held for twelve years. Instead of opposing religion in the schools he was one of its strongest advocates the nation has ever had, but it was nonsectarian religion he advocated with sectarianism excluded. In 1827, Massachusetts enacted a law forbidding the use of public school funds to purchase books "calculated to favor any particular sect or creed." Certain financial interests sought to get sectarian books they were interested in into school libraries. Horace Mann opposed them and incurred their bitter enmity in enforcing this law but it was not religion but sectarianism that he opposed in the schools. He said:

"Such vast good may be accomplished by a union of effort on points on which we agree, that it seems little better than suicidal to fasten attention on those on which we differ. . . . The religion of heaven shall be taught to the children while the creeds of men shall be postponed."

He found the Bible being gradually dropped from the schools and labored successfully to have it restored. He made annual reports each year to the State Board of Education. In three of these lengthy reports he gave large space to the subject of religion. We quote from the 1847 report:

"The use of the Bible in the schools is not expressly enjoined by law, but both its letter and spirit are consonant with its use, and, as a matter of fact, I suppose there is not at the present time a single town in the Commonwealth in whose schools it is not read."

In his final report he devoted 35 pages to moral and religious instruction in the schools. In this report he says:

"Moral education is a primal necessity of social existence. The grand result in morals . . . can never be obtained without religion, and no community will ever be religious with a religious education. . . . Had the Board required me to exclude either the Bible, or religious instruction from the schools, I certainly should have given them the earliest opportunity to appoint my successor."

What could be plainer than that Horace Mann opposed sectarianism in our public schools and that he was an earnest advocate of the use of the Bible and of nonsectarian religious instruction in them.

C. JAMES MADISON. He was a Virginian, a leader in the political life of the State in its early days. He also was a representative of that State in the new Congress which submitted the First Amendment to our Constitution, the author of the Amendment and its supporter.

He is cited in Justice Frankfurter's opinion, concurred in by three other Justices, in support of the Court's ruling excluding religion from the nation's schools.

Before the dis-establishment of the church in Virginia, a bill was brought before its Legislature, "Establishing a Provision for Teachers of the Christian Religion." The bill provided for a tax levied on the people of the State to be turned over to the "Vestries, Elders, or Directors of each religious society" to provide "for a Minister or Teacher of the Gospel in their denomination, or the providing of places of Divine worship, and to no other use whatsoever." The legislative struggle which followed over this bill took place in 1785 before Vriginia adopted the Bill of Rights. Madison led the opposition to this bill.

His "Memorial and Remonstrance against Religious Assessments" is relied upon by these Justices in support of their contention. It is clear from the language of the Act and also from Mr. Madison's discussion in opposing it that his Remonstrance was a protest against taxing the people for support of ministers or teachers of the churches and had no connection with the issue at stake in the case before the Court. Justice Reed in his dissenting opinion in this case makes this clear, saying:

"It is clear from its historical setting and its language that the Remonstrance was a protest against an effort by Virginia to support Christian sects by taxation. Issues similar to those raised by the instant case were not discussed."

Then he adds very pointedly, referring to the fact that Madison was a member of the Committee appointed by the Virginia Legislature to report on the establishment of the University for the State, the committee of which Jefferson was Chairman:

"Mr. Madison's approval of Jefferson's report as Rector gives, in my opinion, a clearer indication of his views on the constitutionality of religious education in public schools than his general statements on a different subject."

VII. The Court Erred in its Judgment with Reference to the Way to Settle Controversial Issue with Respect to the Bible and Religion in Our Public Schools

The Court undertook to do this by a judicial pronouncement which if carried out logically would exclude the Bible and religion from our public schools. It has not done so. Instead its ruling has resulted in confusion worse confounded on this issue. It has stirred up more acrimonious discussions, more strife and division than existed before the decision, perhaps at any time in our history. Furthermore, the decision with declarations made in supporting opinions of the Justices is not being carried out. In many cases it is disregarded. The Journal of the American Bar Association in a critical editorial on the Court's ruling as already quoted, says:

"The McCollum Case may be one of those fateful decisions which is ignored at the time and regretted in the future."

Continuing the editorial says:

"The people should have the assistance of lawyers in coming to an understanding of its effects and implications. The latent considerations of the ruling could hardly be overestimated. It is an announcement b our Supreme Court on a fundamental principle n only of national policy but of our civilization and wa of life."

Furthermore, by judicial decree it has undertaken settle the conflict between secularism and Christiani in our national life by the elimination of every Christia feature from our national life, and making our gover ment and nation completely secular.

The Dred Scott Case

Once before the Supreme Court of the United Stat undertook to do the same thing with reference to t issue of human slavery. In the case that came before respecting the rights of Dred Scott, a member of t Negro race, the Court went out of its way to make pronouncement vitally related to this issue thinki thereby to settle the controversy with respect to huma slavery, and bring peace. But Chief Justice Taney's d cree instead of bringing peace served only to intensi the conflict and was a factor in bringing on the Civ War.

The Supreme Court's decree in this McCollum ca will no more bring peace on this issue over the Bib and religion in our public schools and in our nation life, than did Chief Justice Taney's decree in the Dr Scott case.

Peace on the Basis of Surrender—Never!

The only basis on which the Court's ruling would r sult in peace would be for the millions of Christian ci zens of this country to quietly submit to a secular, ath istic, public school system—a system from which Go the Bible, and religion would be excluded and atheis enthroned in our public schools. In other words, f the vast majority of the Christian citizens of this nati to submit to a ruling which would trample underfo their rights and surrender our schools to a small minori of atheists, agnostics, unbelievers, and sectarians. If t Justices of the Supreme Court think they are going to this they are mistaken. These millions of Christian ci zens have rights for which they will fight. They are n going, tamely and quietly, to walk off the field of confli and surrender to the opposition. They will fight to t last ditch for their rights, for the rights of Americ youth, and for the right and duty of the State to give t Bible and fundamentally religious training to Americ youth in the State's own schools. No issue is settled pe manently until it is settled right.

They are also going to contend for the maintenance those Christian features in our national life which l the United States Supreme Court to declare, "This is Christian nation."

Criticism Justified

When the Justices in this case give long, involved a varying opinions, they cannot question the right thoughtful and concerned citizens to study, criticize a appraise their opinions, especially when their ruling w the supporting opinions, if carried to their logical c

sion, would require radical changes in long established national customs, in our laws, and even in the Constitutions of our States and our American civilization. the more so, when one of the concurring Justices kes so many reservations to the findings of the Court t one cannot but wonder why he did not join with stice Reed in his dissenting opinion. Following are ne of these reservations. Justice Jackson said:

"I think it is doubtful whether the facts of this case establish jurisdiction in this Court."

He continues:

"To me, the sweep and detail of these complaints (of Mrs. McCollum's, quoted on page 2 under heading, 'Plaintiff an Avowed Atheist") is a danger signal which warns of the kind of local controversies we will be required to arbitrate if we do not place appropriate limitation on our decision and exact strict compliance with jurisdictional requirements."

The result, he says, will be "constant lawsuits," "educational confusion and a discrediting of the public school stem" which "will leave public education in shreds."

Zeal for the Court's Own Ideas

Justice Jackson continues:

"To lay down a sweeping constitutional doctrine as demanded by the complainant and apparently approved by the Court . . . is to decree a uniform, rigid and, if we are consistent, an unchanging standard for countless school boards representing and serving highly localized communities which not only differ from each other but which themselves from time to time change attitudes. It seems to me that to do so is to allow zeal for our own ideas of what is good in public education to induce us to accept the role of a super-board of education, for every school district in the nation."

No Law but Our Own Presuppositions

Concluding Justice Jackson says:

"It is idle to pretend that this task is one for which we can find in the Constitution one word to help us as judges to decide when the secular ends and the sectarian begins in education. Nor can we find it in any other legal source. It is a matter on which we can find NO LAW BUT OUR OWN PRESUPPOSITIONS."

Not by Judicial Decree

If our nation is to be de-Christianized, if we are to become a secular nation, with God, the Bible and religion ed out of every department of our governmental life, this radical change should be brought about, not by an "Establishment of Secularism" by decree of the Supreme Court; but by the democratic process of introducing legislation to this effect into Congress, or by submitting such an amendment to our National Constitution. The people are the ones to decide fundamental issues of this character, not the Supreme Court. With this process they will know what it is all about, have ample opportunity to study and discuss the issue, and make the decision for themselves.

The People, not the Court, Supreme

The U. S. Supreme Court is supreme among all the Courts of our nation, but it is not supreme over the people of this nation. The people, under God, are supreme. Our public officials, even the Honorable Justices of this high Court are the servants of the people, not their masters. They are accountable to the people for their actions. When they misrepresent the people, when they misconstrue the basic laws the people have enacted to guide them in their official action, as we firmly believe the Supreme Court has done in the McCollum case, it is the citizen's right and duty to call them to account; to set forth and publicize their errors, and to take steps by lawful means to see that their errors are corrected. In this instance it means to build a public sentiment to change the ruling of the Court and bring about a ruling in harmony with what we believe to be a correct interpretation of fundamental American law, and in accord with our history as a Christian people and nation.

The Supreme Court of the United States is not infallible. It has never made the claim of infallibility. It has made mistakes in the past, and on additional light and deliberation, it has wisely and courageously corrected them.

If the people measure up to their duty on this issue involving the use of the Bible and non-sectarian training in our Public Schools, it is our belief that the action of the Court in this case will be corrected. It is our considered opinion that the Justices acted "hastily" and that if the decision with its logical implications were fully carried out, the Court would recoil from it and welcome an opportunity to hand down a decision that would give the Bible and non-sectarian religious training their rightful place in the schools of our nation.

Let us labor and pray to this end.

Subscribe to "The Lutheran Outlook"

The Bible and War

John F. Palm

"There are no warlike peoples—just warlike leaders."
Dr. Ralph J. Bunche.

WAR IS THE greatest social problem that faces the human race today. It is the most terrible curse that ever afflicted mankind. If there were any process by which we could estimate the destruction of life and property which has been wrought by war in the history of the world, the results would be simply appalling. General Sherman was right when he said that war is hell!

After two shattering catastrophes of World Wars I and II, with their myriads of dead and wounded, with their staggering burdens upon the peoples' backs, we have militaristic maniacs who would lead the world again to the shambles, fomenting nationalistic fears and jealousies, ready for the blind arbitrament of arms, with its brutal, hideous atrocities. What is to fend the nations against the insanity and the devilishness of what our civilization can no longer stand, a disaster within whose vortex America will be drawn? What is to bring universal disarmament to a head? Nothing but the diffusion here and abroad of a burning, blistering indictment by the entire Church of Christ against the horror of war, an indictment that it is a damnable transgression of the law of Christ, that there can be patriotism of one hundred per cent purity without jingoism, with its false clamor of imperilled territorial or commercial interests.

We will continue to have war as long as we think in terms of war. For, after all, war results from a state of mind. "As a man thinketh in his heart, so is he." The same is true of a nation. It is high time for Christian people to do some straight thinking on this whole subject. The Bible is the Christian's guide-book through this world. Has it any message on the subject of war? Let us search the Scriptures and see.

A study of the Bible will convince one that God's ideal for the world is, and always has been, a warless world. It is true, there is a great deal of war recorded in the Old Testament. It is also true that it is possible to say that Jesus did not definitely outlaw war when He was upon earth. In spite of this the statement still stands that God's ideal for the world is that it should be a warless world. Let us see.

In Isaiah 2:3-4 we find a beautiful and inspiring picture of world peace, concluding with: "and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Where did Isaiah get this picture? Certainly he did not get it from the surrounding nations. Isaiah lived in the days of Tiglath-Pileser, Sargon, and Sennacherib, those mighty, warlike kings of Assyria and Babylonia. Assyria and Egypt were battling against each other f world dominion, and Palestine lay on the direct pa between the two.

Nor did Isaiah get his vision from his own kings, f we find that they, too, were warlike. Isaiah, in his lo ministry, had seen one war follow fast upon another a was well acquainted with all the horrors of war. I must have gotten his vision from God, as he claimed have done. So, then, it is not Isaiah's ideal, but Go ideal, and the ideal is that of a warless world.

This ideal made such a tremendous appeal to Mic that he reproduced it in his fourth chapter and add some additional touches to the picture. Micah quot from Isaiah rather than Isaiah from Micah, as Isaiah w the older, the greater of the two prophets. It is a beau ful picture of peace and of a world in which nation shou never again lift up sword against nation, and in whi the nations would learn war no more. War would outside the pale of their thinking.

Isaiah gives us another unforgettable picture of a wa less world in his ninth chapter, verses two through seve Some may say that this is a picture of the millenniu But that should not affect our argument. It is the pictu of a warless world. If God's ideal is that it should be warless world, then His people should work diligent to make it so.

When we turn to Ps. 46:8-10 (which was Mar Luther's favorite) we see a slightly different picture a warless world. Here we see such a complete destru tion of the instruments of war that it leaves the wo looking as if some great desolation had been wroug The bows and spears have been broken to pieces and t war chariots have been burned to ashes. God reigns a there is great stillness and peace in the earth. God, a not the armaments of war, is the strength and refuge His people.

All through the Psalms and prophets we get glimps of similar pictures, showing us a world from which w has been banished. Even in the historical books of t Old Testament, which are full enough of war, we m some very significant statements. One of these is I Chronicles 22:7-8. See also Psalms 68:30 and 120:

When we turn to the New Testament, the first thi that we hear is the angel song: "Glory to God in t highest, and on earth peace, good will toward men" (Lu 2:14). In the very forefront of the Sermon on the Mou we hear Jesus saying: "Blessed are the peacemakers, they shall be called the children of God" (Matthew 5: In another part of the Sermon on the Mount He gives a commandment in which He says: "Love your enemi bless them that curse you, do good to them that hate y

d pray for them which despitefully use you" (Matthew 4).

n the Sermon on the Mount Jesus also said: "But I unto you, resist not evil: but whosoever shall smite e on thy right cheek, turn to him the other also" (Matw 5:39). Jesus is speaking primarily about the spirit revenge in this passage, but He also speaks against use of force. Interpret these words of Jesus as you l, they do not sound like the following sentence from military textbook which was being taught to thouds of our college boys: "In this world of ours force is ultimate power." The greatest military genius which world has ever produced uttered a striking saying ich is more in keeping with the teachings of Jesus: here are only two powers in the world, the spirit and sword. In the long run, the sword will always be nquered by the spirit." Those are the words of Naleon Bonaparte.

Jesus taught us to pray: "Thy kingdom come. Thy ll be done on earth as it is in heaven." In this petition see that Jesus' ideal for the world is that it should be rfectly like heaven. When the world has become pertly like heaven, it will be a warless world.

Surely these passages taken from various parts of the ble are enough to show us that God's ideal is, and alys has been, that this should be a warless world!

But there is another side to this picture. When we d our Bibles we see that the Old Testament is full of rs. Not only so, but we see that Jehovah permitted, d even commanded, some of these wars. After the eat deliverance at the Red Sea, we are told that Moses d the children of Israel sang a song, one line of which "Jehovah is a man of war." In Psalm 24:8 the follow- passage occurs in a marvelously beautiful song: "Who the king of glory? Jehovah, strong and mighty in bat-." In I Chronicles 5:22, we read: "For there fell down any slain, because the war was of God." However, ese passages were probably not intended to picture hovah as warlike, but to ascribe to Him their deliverce and victory. But whatever they may mean, there is enty of war in the Old Testament.

When we turn to the New Testament, the first preacher meet is John the Baptist. As he preached, soldiers d many others came to John and asked, "What shall do?" John did not tell them to throw down their arms d go home. Instead he said: "Do violence to no man, ither accuse any falsely; and be content with your ages" (Luke 3:14).

Jesus did not outlaw war. Instead He prophesied wars come (Matthew 24:6; Mark 13:7; Luke 21:9). He also id: "Think not that I am come to send peace on earth; ame not to send peace, but a sword" (Matthew 10:34). the night in which He was betrayed, just as they were arting to Gethsemane, Jesus said to His disciples: "He at hath a purse let him take it, and likewise his scrip; d he that hath no sword, let him sell his garment and y one" (Luke 22:36).

However, if we will look up the context of these passes, we will probably discover that Jesus was not rerring to war. He came to send a sword in the sense that His Gospel would create divisions. One member of the family might accept the Gospel, and the others might reject it. This is happening continually in non-Christian lands, and thus sharp divisions have been created.

When Jesus suggested as they started to Gethsemane that it might be well for a disciple to sell his garment and buy a sword, He evidently did not mean for them to *literally* use the sword. That was His way of saying that troublous times were ahead. When Peter drew his sword in Gethsemane and cut off the ear of the servant of the high priest, Jesus rebuked Peter and said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword" (Matthew 26:52; Rev. 13:10).

But, after a full explanation has been made of these passages, it is still true that there is much in the Bible which seems to be out of harmony with God's ideal of a warless world. In fact, the two pictures on the face of them seem to be almost contradictory!

How can we reconcile these apparently conflicting views? First of all, we do well to remember that there is always a difference between the ideal and the actual. God's ideal for our individual lives is that they should be perfectly conformed to the image of His Son. But the actual is far from the ideal. President Cleveland made this distinction clear on one occasion when he said: "Gentlemen, we are confronted with a condition and not a theory." Often the actual has been far from the ideal, but God has patiently led His people on into a fuller understanding of His will and His ways.

So it has been with war. God's ideal for His world has been that it should be a warless world. But the actual has been far from the ideal. There have been wars and rumors of wars. God has led His people as they could understand. Today it seems that men and women everywhere are closer to God's ideal in their thinking about war than ever before in the history of the world. There are multitudes who are longing and praying for a warless world. Even statesmen are catching the vision and are trying to provide ways and means by which war will be banished from the world and from the thinking of men.

What can Christians do, and what can the Church do, to prevent war, and to usher in a reign of peace? There is much that they can do.

First of all, we can continue to preach the Gospel of the Cross and individual redemption. We can re-make the world only as we re-make the individual. Men must be born again. Peacemakers are the children of God, and the children of God are peacemakers.

We can preach against the causes of war. Some of these are very obvious. Hate is one of them. Nations cannot fight without hating. The world is full of hate today. There is individual hatred, class hatred, racial hatred, and national hatred. The very children of some nations are taught and indoctrinated to hate the children of other nations. In the face of all this hatred, the Church needs to emphasize the fact that there is no place for hate in the whole Christian system.

Greed, selfishness and covetousness are other causes of war. The national and commercial greed of one nation comes into conflict with that of another nation, and the

result is war. When men were busy trying to explain the causes of World Wars I and II, a little sentence, which was meant to be semi-facetious, came nearer explaining them than many of the philosophical essays on the subject. It was: "Cause of war—many expanding nations and only one planet." Expanding nations get in each other's way. If they are greedy and selfish, the result will always be war. We must emphasize the fact that there is no place for selfishness and covetousness of any kind in the whole Christian system.

The cultivation of the war spirit is another cause of war. Certain well-known newspaper writers ,radio broadcasters, and "jingo" politicians are always urging us to get ready for war on a large scale. They want us to fill the sea with warships, and the air with super-forts. They name this nation or that as a nation which we must keep an eye on. In fact, they teach that there is no nation on earth that can be trusted. If a man says a word in behalf of peace, they sneeringly call him a "pacifist" and pass him by with contempt and scorn! (Note, however, that the word "pacifist" has the phrase "fist" in it!)

In due season this war spirit, if left unchecked, will precipitate any nation into war. Probably all of us believe that a city should have an adequate police system, and that a nation should have adequate defences. But we also believe that all such matters can be attended to peaceably, without engendering hate and fear and the spirit of war in the hearts of the people. We should set our faces firmly against the war spirit.

We can stop glorifying war. For centuries the world has glorified war in history, in literature, in art, on monuments, and in every other possible way. Even Christian institutions erect monuments and tablets to warriors, and neglect to erect them to soldiers of Christ who have died for the Gospel's sake in foreign lands. We see war on dress parade when the bands are playing and the flags are waving. It all looks very attractive. Our blood tingles in our veins. We forget, however, the muck, the mire, the stench, the blood, sweat and tears, the agony and the death of it all.

We can preach peace in times of peace. The old maxim was: "In time of peace prepare for war." The Church would do well to change that and make it read: "In time of peace preach peace."

We can also preach the Gospel of righteousness and justice between man and man and nation and nation. If we wish to do this, the Bible abounds in rich texts on the subject. There should not be one system or ethics governing the conduct of individuals toward each other, and an entirely different system governing the conduct of one nation towards another.

When John Hay was Secretary of State, he startled the world by saying that the policy of the United States toward Latin America would be determined by the Monroe Doctrine and the Golden Rule. That was the first time that the Golden Rule had been invoked in the diplomatic world. It was news, and made the headlines. But why should it be news? Why should not the policies of all nations towards each other be determined by th Golden Rule?

We can cooperate with all agencies and organizatio whose objects are to banish war and to usher in worl peace. At present, our own country is taking the lead i trying to induce the nations of the earth to renounce wa as a national policy for settling controversies.

The idea of outlawing war can be illustrated by th outlawing of the duel. A hundred years ago it was co sidered perfectly proper and at times imperative tha individuals should settle their controversies by the due The Alexander Hamilton, Aaron Burr duel is a case i point. Today, however, a man who sends a challenge t a duel can be arrested and prosecuted. Some day w may see nations outlaw war as the duel has been ou lawed, and a complete revulsion of feeling and opinio with reference to war as a means of settling internation disputes, and the whole of international law re-writte on that new basis.

We can preach the Gospel of love and brotherhoo and thus create an atmosphere in which war cannot exis That was Christ's method of dealing with social prob lems. He seldom made a frontal attack upon them. H created an atmosphere in which they could not live.

There are two ways of dealing with a great iceberg a it comes drifting down out of the Arctic regions. On way is what we may call the *Titanic* method. Many year ago, there was built in England the most palatial ocea liner that had ever been built up to that time. The news papers heralded the news that here at last was a grea ship which could not be sunk! It was named the *Titani* Some of the most distinguished men and women of Eu rope and America took passage on it for its maiden voy age to America. All went well for a few days, but on night the *Titanic* ploughed full-steam-ahead into a grea iceberg. It was a frontal attack. The iceberg did no even quiver; the *Titanic* went down.

The other way of dealing with an iceberg is what w may call the Gulf-stream way. In due time that sam iceberg drifted into the Gulf-stream and rapidly disap peared. It could not live in that atmosphere. By its Gos pel of love and brotherhood, Christianity should creat an atmosphere in which war cannot live.

There is an eloquent passage in the "Memories an Reflections of the Late Earl of Oxford and Asquith, which illustrates forcibly the necessity of creating moral atmosphere which is hostile to war. Asquith wa Prime Minister of England during World War I. Here i the passage:

"Unless we can eliminate war, it will be the death o civilization, and all that makes life—individual life, com munal life, international life—worth living. There can b no effectve safeguard of the most treasured possession and promises of our race until we have wiped interna tional warfare off the slate of possibility. That is no Uto pian ideal. As difficult, if you like, as unimaginable things have been done. Slavery, private war, duelin were all regarded in their day as natural and even neces sary institutions. Why and how have they disappeared Not by repression, not by coercion, but through the op

ration of moral force which sapped their vitality, which discredited their authority, and which brought them, in due time, one and all their message of doom. So it will be when, by the same agencies, the curse of war becomes, as it will become, a memory of the past."

There is no better way of concluding than with the following words of Isaiah, which stand at the close of his great vision in which he saw the implements of war destroyed and the reign of the Prince of Peace ushered in:

"O house of Jacob, come ye, and let us walk in the light of the Lord."

BOOK REVIEWS

EXPLORING GOD'S WORD, *by Jacob Tanner, D.D. Augsburg Publishing House.*

A former theological professor is celebrating his 85th birthday and the beginning of his 13th year in "retirement" this month by publishing another book. *Exploring God's Word* by Dr. Jacob Tanner, who will be 85 on October 15, has just been released by Augsburg Publishing House, Minneapolis.

This is Dr. Tanner's eleventh book—and the fifth to appear since he "retired." Formerly a professor at Luther Theological Seminary, St. Paul, Dr. Tanner officially retired in 1938. Even then he had been kept three years beyond retirement age.

Six years later Dr. M. O. Nilssen asked him to become an instructor at Waldorf College, Forest City, Iowa. He accepted and has remained at that post since, except for one term in 1947 when he was asked to teach again at Luther seminary. Dr. Nilssen, president of Waldorf, was baptized by Dr. Tanner more than forty years ago.

Dr. Tanner's new book is largely a revision of notes for one of his courses in Christianity at Waldorf. Written for use in Bible classes, it is a study guide to the teaching of the Bible on such subjects as creation, sin, redemption, the church, and the last things. Commenting that its helps are suggestive rather than exhaustive, Dr. Tanner states that the book is intended to be an introduction to class discussions.

Earlier this year Dr. Tanner's notes were used to form another book, *Ten Studies in the Creed.* This volume is being used throughout the Evangelical Lutheran church in Sunday school teachers training courses. His other books have made him known to most members of his church. He has written several other teacher training volumes, edited the graded series of Sunday school texts now in use by the ELC, and prepared two confirmation books.

A native of Norway, Dr. Tanner came to this country in 1893. He served parishes in Story City and Gunder, Iowa, Brooklyn, N. Y., Westby, Wis., Milnor, N. D., and Federal, Alta., before joining the seminary staff in 1925. He also taught at Concordia college, Moorhead, Minn., and has served on various ELC boards.

Two of his sons are also ELC pastors. Agnar Tanner is at First Lutheran Church, Eau Claire, Wis., and Idar Tanner serves at Oconomowoc, Wis.

STUDY GUIDE FOR FIRST CORINTHIANS, *Series 100, The Adult Bible Class, Practical Christianity; by Erich H. Heintzen; published by Board of Parish Education of the Lutheran Church—Missouri Synod, Concordia, St. Louis, 50 pages; no price.*

This text is an effort to have the adult class do its own Bible studying. The questions and topics are so well related to present-day needs of church members that the object ought to be realized. A minimum of affirmations from the author combine with a well-outlined division of each chapter. Supplementary questions at the end of each lesson are augmented by a section called "For your private devotions." If this can be actualized in the student's living, it would be worth the introduction of the text in itself. A thoroughly worthwhile guide for an adult class. It has been put into use in the reviewer's Sunday school, where both teachers and pupils recommend it.—George H. Muedeking.

CHRISTMAS, *edited by R. E. Haugan, Augsburg Publishing House, paper $1.00, cloth $2.00.*

Seventy-two large (10½ by 11¾ inches) pages of picture, song and story, all about Christmas, make up this twentieth volume of the Christmas annual now so well known and eagerly anticipated. The pace of honor is given to the Christmas story as recorded by Luke and Matthew, with several full-page color illustrations. Then there is an interesting article on the manufacture of candles: an article on Albrecht Duerer with reproductions of the artist's paintings, one in color; a series of descriptions of Christmas customs in England, Sweden, Bavaria, France, Poland, Norway and America; Christmas folk-songs from the Finnish, Czechoslovakian, Dutch, German, French and Polish, giving in each case the original text and an English translation along with the music; and still other treasures to be explored. A fine Christmas remembrance.—D.

OLD TRUTHS FOR A NEW DAY, *by Otto A. Geisman* (in 2 volumes).

Volume I—A Selection of Sermons for the first half of the Church Year based on texts taken from the Epistles. (From Advent to Easter.) 237 pages. 22 sermons. Price $2.50. Concordia Publishing House, St. Louis.

Volume II—'. . . for the second half of the Church Year. . .' (From Easter to Advent.) 253 pages. 25 sermons. Price $2.50. Concordia Publishing House, St. Louis.

These two books of sermons on the old-line Epistles are something truly different in the way of sermon books.

Here, one finds some of the very best in parish preaching in which the preacher makes the salvation of the Christ most central in his message and at the same time he is most alert to the problems of his parishioners.

Here, one follows the preacher with his people before him not as on special occasions but rather as families whom he knows personally made up of working folks and those in the professions as well.

Here, one reads after a preacher who handles a language that his people do understand in a manner that makes his messages to them so very direct.

In these sermons, there is clarity of expression at all times.

More than even that, the reader and the hearers are furnished with a scriptural analysis of the modern problems of life.

Truly Dr. Geiseman demonstrates the fine quality of being personal without becoming at all offensive in his sermons.

Throughout the entire forty-seven sermons, Dr. Geiseman makes the old truths set forth in the Epistle selections for the church year fit these new days in which we live. In a most convincing manner, he demonstrates to the preacher browsing through his homiletical attic for something different that people of today are still interested in something more than topics, book reviews, world events-comments and other sermonic trivia that one can read in the church notices on Saturday evenings.

While these sermons are strictly Geisemanian, there is that something in them that should challenge every sincere preacher, that is, to improve his sermons that they may increase in their particularly personal note for his hearers.

Again, Dr. Geiseman helps one feel that even the great world problems are only personal problems inflated to a gigantic social size.

Indeed, one senses that here is a preacher who truly preaches to himself before he addresses his people in the church.

One can almost visualize the preacher facing himself in a mirror as he addresses himself with these messages for his people.

In brief, Dr. Geiseman does not preach at or above his people but rather with them on the level that our new day still needs the old truths which never fail to convey an assuring and abiding certainty of the love of the Christ and His redemption to all who know Him. Here is a set of sermon books that will stimulate the sincere preacher of the gospel and inspire him in his efforts to share the joys of the salvation of the Christ with his people in a most helpful manner.

Carl J. Scheidt.

WE BELIEVE. An Elementary Re-Affirmation of the Fundamentals of the Evangelical Christian Religion, by Theodore Huggenvick. 149 pages. Price $1.25 (paper). Augsburg Publishing House, Minneapolis.

This is a most excellent manual dealing with scriptural truth setting forth the fundamental doctrines of our Lutheran faith.

This helpful handbook was prepared at the request of the Commission on Evangelism and the Board of Elementary Christian Education in the Evangelical Lutheran Church.

The specific use of the book is for adults desiring to unite with the church and for members who want to review their Bible based faith.

The treatment in the book includes three parts: (1) Fundamental Doctrines, (2) Supplementary Chapters; and (3) Luther's Small Catechism.

Here is something different in the adult manual field and certainly a book that can be definitely helpful to the faithful pastor. Get it and read it.—Carl J. Scheidt.

CHILDREN'S TALES FROM NORWAY, *by Christian Paulsen, tr. from the Norwegian by Russell A. Peterson; Meador Publishing Co., Boston, 1950, 70 pp., $1.50.*

These stories have been written by a Norwegian storyteller for American children. They appear to be created out of the author's own experiences as a child in a little Norwegian village, with the customary gang of boys and a mischevous leader. There are thirteen stories, easily read by second graders, and by testing, rabidly devoured by first and second-graders. There are neither religious stories nor implications of religion in any one, but the accounts deal with the pranks of small boys.—G. H. Muedeking.

THE CHURCH IN THE WORLD, *by Richard R. Caemmerer, Concordia, 1949, 104 pp.,* $1.75

Proceeding from a definition of the church and of the world, Dr. Caemmerer insists that

"the days of the Church in the world are numbered . . . must return soberly and patiently to the restudy of mission and the devices for carrying out the mission. mission is to win the world and to preserve its own m bership intact, to edify the existing body of Christ. The vices by which it effects this edification are the dev which the Spirit uses to hold us to Christ our Savior. devices by which the Church invades the world are the great gifts of God to His people: their love, **agape,** the with which He loved them and which now beams f again; and their message, the **kerygma,** the light of t faith put into words which convey the Spirit of God the hearts of men by the story of the Redeemer" (p. 1

The book is an effort in layman's language to underst and appreciate this task and the resources of the Church the task. Any layman who is a student of the church and work will welcome this work (e.g., all members of evan ism teams who must interpret the Church to the world). ways the premise of the argument is in view: "the front which the actual collision of church and world takes p is always where the individual member of the Church (p. 98).

The author's honesty is refreshing. His turns of ph frequently bear repeating. Consider:

"people of the Church make their participation in ri coextensive with their religion. . . . It comes with habit worship and prayer, stirring and useful at the first, gradually deteriorating into practices which are not much comforting when done as uncomfortable when o ted" (p. 35).

Or this definition of meekness: ". . . the directing of the t self to the good of the other" (p. 68). Or this descriptio the act of witnessing: "He is humbly describing a rare sweet gift which, without desert, has come to him, and would much like to share it with one whom he loves" (p.

If you, gentle reader, know anyone who knows anyone knows anyone on those esoteric committees which determ recommended reading-lists for Luther Leagues, Wom Missionary Societies, or Furnace-repair Guilds, whispe word about this book. It will be one of this generati truly helpful books, if we can get it read by the people are the Church.

Assure all who would read, however, that they must h the glint of total dedication in their eye before they be For the first two chapters, paying servile and unneces honors to a dogmatics textbook in twenty-five not-so-e pages, take real dedication to keep from laying the b down before it gets worthwhile. If only those pages co have been interlarded later, after the author had thorou established his literary competence.

Also, if Dr. Craemmer intends, as he should, to write m in this field of the social penetration of the Christian Gos let him beware of this booby-trap "One out of four marria ends in divorce, and experts predict that the ratio will re one in two." No self-respecting sociologist can be persua to go that far out on a limb—to tell how many marriages ending in divorce. He will only tell you that beginnin 1946, the ratio between marriages legally-established divorces legally-granted in the same year, began to rec from its all-time peak of three-to-one. This is far from ing what the author did, who would be telling us that beca one hundred people graduated from our high-school year while four-hundred started kindergarten this same y that therefore three out of every four kindergartners en school this year. Nobody knows how many marriages en divorce. If we want to be accurate, and the figures are so enough, let us say that between 1867 and 1946, the rate divorce increased from 0.3 per 1,000 population to 4.3 1,000 population. G. H. Muedekin

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

SURVEYING the CONFERENCE

American Lutheran

Arthur P. Michelfelder

r. Poppen Retires from Presidency

The American Lutheran Church in nvention at Capital University, Oc- er 5 to 12, made their president ce 1937, President Emeritus, present- a scroll of appreciation to their ef, and set up a life-time pension for and Mrs. Poppen, for the appre- ted services they have rendered d through their American Lutheran urch. In addition the lay delegates blicly presented a token of love to retiring president of the Church the form of a fire-side chair and le to be used in reminiscing of hap- memories of a job well done. The t of the scroll is significant to all many friends of Dr. Poppen:

A Statement of Appreciation to The Reverend Emmanuel Poppen, D.D., L.H.D.

no for thirteen years has so conscien- usly and faithfully directed our A- rican Lutheran Church as its pres- nt,

no under God has greatly furthered activities of the Church at large by wise counsel and Christian states- nship, fulfilling his role of leader- p with patience and kindliness;

no through his devotion to God's ngdom for a period of fifty-five rs won the confidence of both cler- and laity as parish pastor, vice-pres- nt of the Joint Synod of Ohio, edi- of the "Kirchenzeitung," vice-pres- nt of the American Lutheran Church the time of its organization, district sident, and general president;

no because of his interest in Luther- unity was called upon to serve as uncillor to the National Lutheran uncil, as delegate to the 1929 Lu- ran World Convention and to the 7 Lutheran World Federation, and an American Committeeman of the theran World Federation;

no gave expression to the depth of Christian experience in his con- outions to Protestant hymnology;

nose Christian fellowship and spir- al leadership we shall always cher- ; and for

nom we pray God's continued guid- ce and blessing."

These are the wishes and prayers of ur many friends, President Poppen!

Doctor Henry F. Schuh Elected President

The Rev. Henry F. Schuh, LLD, since 30 at the formation of the American Lutheran Church, director of Stewardship and Finance, steps into the highest position of the Church January 1, 1951. In his acceptance of the position into which he was called by the Church in convention assembled, Dr. Schuh assured the delegates that his talents were entirely at the disposal of his God to be used through his Church, and since the Church has given him this mandate he, with God's help, would do his best in leading the Church into the way God deemed best. Early in the convention, following his election to the presidency, Dr. Schuh made a positive statement of principle of interest to all:

"The American Lutheran Church, and I personally, have always been in favor of the unity of all Lutherans in America.

"The American Lutheran Church, and I personally, favor any steps that will lead to the greatest possible merger.

"If in the providence of God this three-way merger is a step in that direction, I will support it and work for it according to the directions of my church."

May God grant guidance, strength, health and wisdom from on high to President-elect Henry F. Schuh as he takes over the important, difficult and strenuous responsibilities as president of the American Lutheran Church.

Basic Principles for Mergers

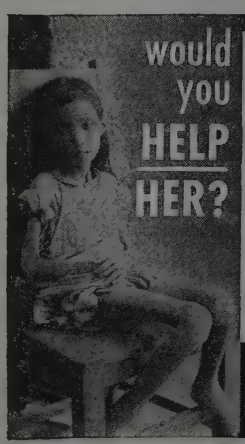
As basic to any fellowship or merger negotiations three guiding principles were adopted by the Convention of the American Lutheran Church:

"1. We recognize it as the Lord's will that there be unity in His church, and that our responsibility begins with those who are of the Lutheran household of faith (see Matth. 23:8). Therefore we are committed to the ultimate unity of all Lutherans in America and pledge our wholehearted support to efforts in that direction.

"2. We recognize that this involves more than external organizational relationships, but requires an inner unity of faith, practice, and spirit. Therefore Lutherans may rightly expect of one another reassurance of their fidelity to the Word of God and the Confessions of their Church. This may call for more than a reaffirmation of confessional statements of the past and may necessitate formulating our Church's teaching in the light of current developments and needs (see I Peter 3: 15).

"3. We recognize it as our foremost duty to seek the glory of God, the unity of His church, and the extension of His Kingdom. Therefore in our evaluation of all proposals for Lutheran unification, the attainment of these objectives must remain our primary consideration."

Based on these principles resolutions were adopted calling pastors, congregations and officers to self-examination, repentance of their sins, that hindrances may be removed; the "Common Confession" as submitted by a committee on fellowship and the committee on doctrinal unity of the Missouri Synod was adopted; a nine-man committee was empowered to negotiate with similar committees of the Evangelical Lutheran church, and the



THIS LITTLE GIRL WAS FOUND TOO LATE. She died five hours after this picture was taken. However, another little girl, Ai Ling, only six, was more fortunate. When China's Children Fund workers rescued her, she was keeping her poor little, sore-ridden body alive by scavenging garbage in the streets. At a China's Children Fund orphanage, loving care made Ai Ling a happy, useful, Christian woman. She had a talent for nursing and will soon be a graduate nurse. Ai Ling is America's friend, Americans made her very life possible. The Russians can't make her believe we are enslavers of the world. America needs friends in the Orient . . . and Ai Ling is our friend. Some little Ai Ling awaits your verdict. Will you save her life or will you say, "Go away, little girl, and die?"

China's Children Fund supports 80 Christian orphanages throughout the Far East. Funds can be safely sent to orphanages in Communist China through the American Bank at Hongkong. Only $10 can save a child's life for a month. $120 will "adopt" a child for a year and the child's name, address and picture will be sent to you. You can correspond with the child.

What is your answer?

write to: Dr. J. Calvitt Clarke
CHINA'S CHILDREN FUND, INC.
RICHMOND 4, VIRGINIA
(MEMBER FOREIGN MISSIONS CONFERENCE OF N. A.)

United Evangelical Lutheran Church; and joy was expressed over the cordial relations and helpful association with the United Lutheran Church of America, with a re-emphasis to strive to increase the areas of understanding and cooperation.

May God speed the day when we His workers may permit His will to be done, that we may all be One in Christ our Lord and Savior to bring souls into His kingdom while it is still day, and may God be merciful to each and all of us.

Lutheran Free Church

Iver Olson

Rev. Lars R. Lund, for several years the pastor of Immanuel and Trinity Congregations at Escanaba, Michigan, has accepted the position of rector at the Ebenezer Home for the Aged, Minneapolis, Minn. The previous rector, Rev. Carl S. Vang, who has reached the age of eighty-eight years, has decided to retire. His alertness and vigor would be a credit to a man twenty years his junior. We learn that he does not intend to be idle from now on; he plans to continue his activity in the Zion Society for Israel.

Change of pastorates have been or will shortly be made for the following LFC pastors: **Rev. John Ringstad,** from the parish at Bronx, New York, to the one at Escanaba, Michigan; he made the move on October 1. **Rev. Edwin Peterson** from the congregations at McVille, North Dakota, to the ones at Palermo in the same state. He was installed on September 17. **Rev. Reinhart G. Pederson** moves from the Shevlin, Minnesota, churches to the charge at Greenbush, Minnesota, in the latter part of November. Rev. Pederson is thus returning to the first parish that he served. **Rev. Oliver Sidney** plans to move from the Harvey, North Dakota, parish to the one at Hoffman and Starbuck, Minnesota, shortly after the new year. This Minnesota parish was left vacant with the death of Rev. Chester Sorkness earlier this year.

Two of the oldest congregations in the LFC, and among the oldest Lutheran congregations each in its region, are Christiania Congregation at Farmington, Minnesota, and York Congregation at Blanchardville, Wisconsin; they recently observed the 90th and the 95th anniversary respectively. The York Congregation was organized by Rev. P. A. Rasmussen, a prominent figure in pioneer Norwegian Lutheran church history. Rev. Ole Paulson, who is affectionately known as the grandfather of Augsburg College and Seminary, was one of the early pastors in this congregation. It was while he served this church that he made occasional trips to Minneapolis which later resulted in his becoming pastor of the Trinity Norwegian Lutheran Church of that city.

Rev. Clarence A. Larson was installed as the sixth president of Oak Grove Seminary, Fargo, North Dakota, on October 3. Rev. Donald Ronning of Valley City, North Dakota, chairman of the Board of Trustees, officiated at the installation services. Rev. Larson has served parishes at Mora, Minn., and Portland, Ore., as well as serving in the chaplaincy in the U. S. Army during the war.

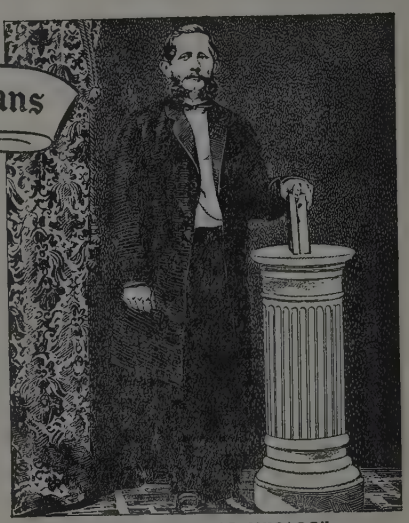
Fossum Hall is the name of the new building at Oak Grove Seminary which was dedicated early in November. It is so named in honor of Prof. J. E. Fossum who served as teacher and in various administrative capacities from 190 until his retirement about a year ago. Oak Grove has both a High School and Bible School departments.

Famous Lutherans

Francis Arnold Hoffman

1822-1903

Number 11 in an educational series featuring famous Lutherans



"THE LANDLORD OF CHICAGO"
— courtesy of Illinois State Historical Library.

From a penniless Prussian bootblack to WHO'S WHO in AMERICA is the amazing story of Francis Hoffman. In his rise to fame, Hoffman's footsteps left their impression in the fields of religion, politics and finance. His career as a churchman was climaxed by his aid in founding the Missouri Synod. His violent hatred of slavery and his steadfast loyalty to his friend Abraham Lincoln inspired the founding of the Republican Party. Hoffman wept openly at his inauguration as Lieutenant Governor of Illinois — a post he had not even campaigned for. As the financial wizard of the mid-west, he did much to make Chicago the wealthy city it is today. He died in peaceful retirement in the little city of Jefferson, Wisconsin in 1903.

Few of us have been endowed with the financial genius of Francis Hoffman . . . but security and savings has been made easier through the world's safest investment — insurance.

11 Lutheran Mutual
LIFE INSURANCE COMPANY
Waverly, Iowa

Name.....
Address.....State.....
City.....

Let the little professor tell you why Lutheran Mutual is the best insurance investment for any Lutheran. Send today for free facts folder entitled: "Why Lutheran Mutual?"

"Gem o' wisdom:
Be good to people on your way up; you may meet them on your way down.

On the Religious Horizon

Lutherans to Reopen Seminary for Batak Church

Minneapolis — A veteran missionary, Dr. John E. Gronli, director of missions at Lutheran Bible Institute here, will leave in mid-October for Sumatra where he will re-open a theological seminary for the Batak Church.

Accompanied by his wife, he expects to be gone for three years. Dr. Gronli will do his work under auspices of the Lutheran World Federation. The Batak Church has a membership of about 150,000 persons, or one-third of the Batak nation.

The first two missionaries sent to the Batak people were killed and eaten by the natives. No further efforts were made to evangelize them until twenty years later when the Rhenish mission of Germany, an interdenominational group, sent missionaries there.

The Batak Church is now an independent group .

Before joining the staff of Lutheran Bible Institute, Dr. Gronli was for eleven years executive secretary of the Evangelical Lutheran Church's board of foreign missions. He has been a missionary in China for seven years, in Africa for six years and also spent five months surveying South American mission fields.

Lutherans Seek Expansion Of Home Mission Work

Chicago—The aim of home missions should be "ministering to everyone, regardless of race, nationality, economic circumstances or social status," the Lutheran Home Missions Conference declared here.

To help carry out this aim, the Conference recommended that a minimum of 150 new congregations be organized each year for the next five years by the eight Lutheran bodies in the National Lutheran Council. The proposal would double the present rate of starting churches; the average for the past five years has been 77 churches a year for the eight bodies.

Another recommendation called for the establishing of cooperative mission work among Negroes, beginning next year, and for eventual cooperative work among Mexicans, Indians and Orientals. Migrant workers would be aided on a cooperative basis as well as through local congregations.

Lutherans Aiding 25 Orphaned Missions

Chicago—Lutherans in America are providing financial aid for twenty-five orphaned mission fields and three younger Churches, Dr. Fredrik A. Schiotz of New York told the Lutheran Foreign Mission Conference of America at its 32nd annual meeting here.

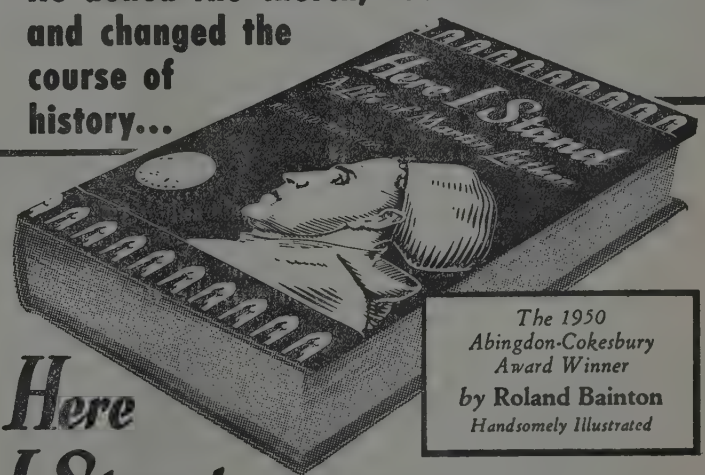
Dr. Schiotz, as executive secretary of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions supervises administration of the aid, which this year exceeds $741,000.

The orphaned fields are for the most part those of German mission societies which during and since World War II were unable to continue their support of overseas activities, Dr. Schiotz said. They are gradually resuming partial support and in some cases the former missionaries have been permitted to return to the field, he added.

The fields receiving help are in Africa, the Near East, Asia and New Guinea, Dr. Schiotz said, and include three in South Africa, one in Southwest Africa, three in Tanganyika, six in Palestine, three in India, seven in China, one in Japan and one in New Guinea. In addition, younger Churches in India, Indonesia and Borneo are receiving aid.

Dr. Schiotz said it is likely that a field in Abyssinia will be included in 1951. In many of these areas, mission-

He defied the church, founded a faith and changed the course of history...



The 1950 Abingdon-Cokesbury Award Winner
by **Roland Bainton**
Handsomely Illustrated

Here I Stand *A Life of Martin Luther*

VIVID, DRAMATIC, AUTHORITATIVE BIOGRAPHY interpreting the life and work of *Martin Luther* — who took his stand against the Holy Roman Empire, restored the vitality of Christendom, paved the way for religious liberty, and exalted the tasks of the common man.

HERE I STAND is a fascinating story of the timeless spirit and message of *Martin Luther.* It is a book to own, to cherish, to give.

HERE I STAND is rich with the flavor of 16th century Germany — illustrated with more than 100 rare woodcuts and engravings from Luther's own times.

$4.75 at your own bookstore • **ABINGDON-COKESBURY**

aries from the eight Lutheran bodies participating in the National Lutheran Council are being used to superintend the work.

Another service performed by the NLC Commission on behalf of the orphaned fields, Dr. Schiotz reported, is the negotiation for transfer of property, taken from the German societies by the various governments, to the Lutheran World Federation, acting as trustee. In some cases this has involved property worth millions of dollars, he said.

Lutherans Ask 'Godly' Political Candidates

Chicago—Candidates for political office should be chosen on the basis of "godly character and conviction," in the opinion of the Division of Welfare of the National Lutheran Council, service agency for eight Lutheran church bodies with more than four million members.

In a resolution adopted at its semi-annual meeting here, the welfare division urged Lutheran citizens to "exercise their right and duty to vote in political elections, seeking out and supporting candidates of godly character and convictions."

The welfare leaders voiced the conviction that "in a day of government by pressure groups, only the candidate who will be guided by the principles of love for God and, therefore, love for neighbor, will be strong enough to withstand vote-seeking expediencies."

"In these days, as in the days of the founding fathers," they said, "America needs God-revering men of prayer and principles, of courage and convictions, to guide its governmental affairs. Let Lutherans seek out and support at the polls such God-pleasing servants."

Lutherans Plan Thanksgiving Clothing Appeal

New York—Continued clothing needs in Europe and Asia have led Lutheran World Relief, an agency of the National Lutheran Council, to sponsor another Thanksgiving clothing appeal, it was announced at Council headquarters here.

In the 1949 Thanksgiving appeal, more than 800,000 pounds of used clothing, shoes and bedding were collected by the agency and sent overseas for winter distribution.

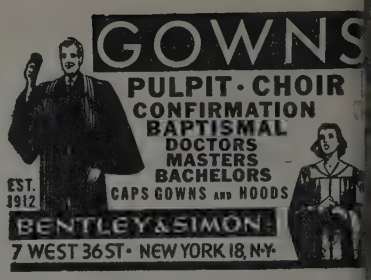
Bernard A. Confer, administrative secretary of Lutheran World Relief, said that officials of the agency decided to conduct a 1950 Thanksgiving appeal after receiving overseas reports of severe clothing needs still unmet, especially among refugees in Palestine, Germany and Austria.

Many refugees, he indicated, have given up the few possessions they were able to salvage, and the clothing they wore in flight has now worn out.

"The clothing gifts we send abroad, while they provide physical warmth and comfort, have an important spiritual message to the people who receive them," he said. "They give evidence to these people that the Church cares for them, and often provide them with the courage they need to meet their many problems."

American Lutherans Map Charities Program

Columbus, O.—Decentralization of the American Lutheran Church welfare institutions and creation of district committees for Christian social action were authorized at the body's biennial convention here.



Midland College

Fremont, Nebraska

Liberal Arts and Pre-professional Education

Under Positive Christian Influence

FULLY ACCREDITED

W. P. Hieronymus, Ph.D., President

Directory of Schools

of the

American Lutheran Conference

LUTHER COLLEGE
Decorah, Iowa
"In the Switzerland of Iowa"
Almost a Century of Continued Service to the Church
For Information Write to
Karl H. Nordgaard

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
Liberal Arts
College of Education
S. C. Eastvold, President

WALDORF COLLEGE
Forest City, Iowa
A FOUR-YEAR JUNIOR COLLEGE
Two years of High School
Two years of College
Accredited by the North Central Association of Colleges and Secondary Schools

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

A Positive Christian Emphasis
AUGSBURG COLLEGE
AND
THEOLOGICAL SEMINARY
Minneapolis 4, Minnesota

WARTBURG COLLEGE
Waverly, Iowa
Midwest college of the American Lutheran Church
For information, write to:
Public Relations Office,
Wartburg College, Waverly, Ia.

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran Liberal Arts Colleges
Edgar M. Carlson, President

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. Granskou, President

CONCORDIA COLLEGE
Moorhead, Minnesota
Liberal Arts and Science
Music and Education
EVANGELICAL LUTHERAN CHURCH
J. N. Brown, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of Liberal Arts, Education, Music, Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

elegates adopted a series of basic ding principles for the development he Church's charities program. In ordance with these principles, of- al boards of the denomination were puraged to transfer to qualified and roved societies the local charitable itutions now owned and operated the American Lutheran Church."

o time limit was set for the trans- . The Church at present owns five n institutions.

he proposed social action commit- of the body's 13 districts would ction under the Board for Christian ial Action of the Church and "co- inate their work with and have due cial representation on any state or onal Lutheran Welfare Councils rating in the district."

he Board was also directed to "de- op and enunciate basic standards of inistration and service which shall stablished as the measure by which Lutheran charitable institutions and ncies which appeal to American Lu- an Church constituency for mem- s and support shall be evaluated."

---

herans Gave $40,000,000 Foreign Church Relief

es Moines, Ia. — Contribution of e than $40,000,000 in cash and goods church relief and reconstruction a- ad during the past decade repre- s "the greatest cooperative effort he history of American Lutheran- "

nat was the assertion made here at the 17th biennial convention of the United Lutheran Church in America by Dr. Paul C. Empie, of New York, executive director of the National Lutheran Council.

"For this we give thanks to God—not smugly, for it should have been much higher; but humbly, grateful that so many have been blessed by these efforts," he said.

Most of the emergency funds raised through the Council's annual financial appeal known as Lutheran World Action have been used to help war-afflicted people and churches overseas, Dr. Empie reported.

He said the LWA program has given the Lutheran Church world Christian leadership in such vital operations as inter-church aid, support of orphaned missions, and resettlement of DPs and refugees.

Some 21,000 DPs have been resettled in the U.S. by the Lutheran resettlement service, he reported, and additional thousands of refugees have been resettled in Canada, South America, Australia and New Zealand, through the Lutheran World Federation's Service to Refugees, which is supported by Lutheran World Action funds.

Dr. Empie announced that this year's

A Translation in Modern English

The BERKELEY VERSION of the New Testament

By GERRIT VERKUYL, Ph.D., D.D.
New Testament Fellow at Princeton

REFRESHINGLY new, yet conservative. Ideal for private Bible study and devotional reading. Accurate chronology provides a progressive dating of the life of Christ and of the Acts. Accurate rendering of the original Greek with brief footnotes.

"The best modern-English Translation . . ."
Dr. Wm. Hendriksen, Calvin Seminary.

". . . throws a flood of light upon passages that are obscure in older translations."
King's Business

572 pages—pocket size (3⅞"x5½")—$2.50

What Happens TO ALL THE *Money* YOU TRY TO SAVE . . . *some other way* EXCEPT BY . . . ? LIFE INSURANCE ?

ONLY with a planned life insurance savings program can you realize a financially secured future for yourself and your family. Find out now, today, how little it really will cost for your own, financially secured future.

LUTHERAN BROTHERHOOD
LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS
HERMAN L. EKERN
608 SECOND AVENUE SOUTH • MINNEAPOLIS 2, MINN.

"Life Insurance is Protected Savings"

.....MAIL THIS TODAY!.....

Please send me complete information on RETIREMENT SAVINGS!

MY NAME _____
ADDRESS _____
CITY AND STATE _____
DATE OF BIRTH _____

LWA appeal for $3,200,000 "still has a long way to go if the goal is to be reached." He said receipts to date total $1,654,566, or 51.7 per cent. Of this amount, $757,485 has been contributed by the ULCA on a quota of $1,546,230.

The National Lutheran Council was described by the speaker as "a symbol of the desire of Lutherans in America to work together," and "the actual nerve center of by far the greater part of Lutheran cooperation already achieved."

Dr. Empie said the cooperative program undertaken by the eight participating bodies of the Council, representing more than four million members or two-thirds of the Lutherans in America, has produced "many dividends."

He said these dividends included financial savings as well as increased service through unified operations; greater effectiveness by the coordination of mission work to eliminate duplication and overlapping; constantly advancing standards of Lutheran welfare practice, through counselling with agencies and institutions across the nation; a steady growth of Lutheran impact upon national life as the work of the Council is unfolded to public view through publicity channels.

"Last, but not least," he added, "is the steady development of understanding, respect, and brotherly affection between the members of the various participating bodies who are associated together in this joint program."

Following Dr. Empie's address, convention delegates approved a general plan for reducing Lutheran World Action goals until 1954. Tentative proposals call for the raising of $2,500,000 in 1951, $2,500,000 in 1952, and $2,000,000 in 1953.

From 1954 forward, the convention decided, the ULCA will place its proportionate share of a long-term LWA program on its annual budgets. It is expected that the 1954 goal will be $1,200,000, of which the United Lutheran Church will be asked to contribute about $600,000.

Discussion of the LWA program indicated that it may be necessary to revise future goals upward in view of the increasing seriousness of the world situation.

United Lutherans Endorse Unity Proposals

Des Moines—The United Lutheran Church re-stated here its "ardent conviction" that the Lutheran church bodies in America should be united now "for the greater glory of God and the more effective proclamation of the Gospel in a troubled world."

Giving expression to this positive attitude, delegates to the ULCA's 17th biennial convention endorsed two proposals intended to further Lutheran unity.

The vote was taken, however, with little hope of tangible results in the near future as both propositions have been temporarily shelved by negative action of other church bodies involved.

The first proposal calls for complete organic union with other participating bodies of the National Lutheran Council; the second, as an intermediate step to merger, would transform the Council from a common agency to a federation.

Both questions, recommended by the so-called Committee of Thirty-Four on Lutheran Unity, were considered by the eight church bodies of the National Lutheran Council at conventions this year. Several rejected one or both of the proposals, so that the action taken by the ULCA convention here will have no immediate practical effect.

Most of the negative positions taken by some of the other bodies, it was pointed out by the ULCA's Special Commission on Relations to American Lutheran Church Bodies, were qualified by the phrase "at this time."

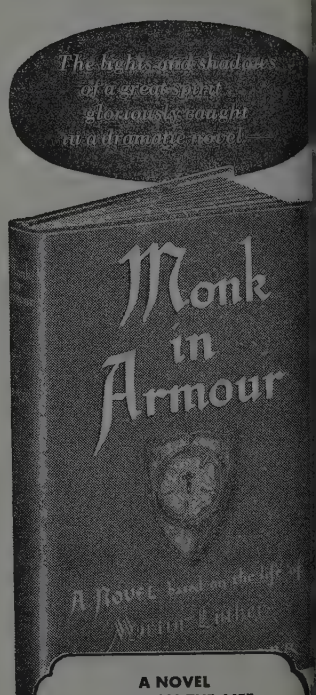
"It suggests," said the commission's report, "the continuing attitude of prayerful patience and hope which we believe must mark the attitude of the United Lutheran Church in America, as the various bodies of Christians in America called Lutheran strive to attain the ideal of our Lord 'that they may be one.' "

To that end, the commission added, it has been solidly behind organic union or whatever interim actions might be acceptable to the various church groups.

"We believe it to be the will of God," it said, "that the separated Lutheran bodies in this country shall ultimately unite, for a more effective proclamation of that Gospel by which alone the world may be saved."

The commission reported "encouraging progress" in conversations between the Danish Evang. Lutheran Ch and ULCA in regard to possible ger. It said the question of affili with the ULCA has been formall ferred by the Danish Church t district meetings for discussion.

The convention authorized the tinuation of an eight-man comm to be headed by ULCA president Franklin Clark Fry, to promote cause of Lutheran unity and "in all possible ways."



A NOVEL BASED ON THE LIFE OF MARTIN LUTHER

By GLADYS H. BARR

IN THIS moving story Martin Luther strides from the pages of history, growing from young manhood to his full heroic stature. Here are his hopes and dreams, his struggles and triumphs — his great convictions and his courage to live them — his loyal friends and crafty enemies — and the woman who fulfilled his heart's deep longing.

$3 at your bookstore

ABINGDON-COKESBURY

Choir & Pulpit GOWNS

Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog, samples on request. DeMoulin Bros. & Co., 1224 S. 4th Street, Greenville, Ill.

rican Lutherans Approve e-Way Merger

lumbus, O.—Without a dissenting the American Lutheran Church, s biennial convention here, ap- ed the first step toward a proposed -way merger with the Evangelical eran Church and the United Evan- al Lutheran Church.

e other two bodies have already favorably on the step, which for the naming of nine represen- es from each Church to form a Union Committee that will study doctrinal statements and practices ne three groups and make recom- dations to their 1952 conventions.

nother unanimous action empow- the American Lutheran Church esentatives on the Committee to tiate also on organic union with wo members of the American Lu- an Conference not involved in the -way proposal. These two are the ustana Lutheran Church and the eran Free Church.

ne convention, however, voted n both a merger proposal and a ration one affecting all eight bodies he National Lutheran Council. It essed the opinion that "complete nic union of the eight bodies" was possible at this time."

plying to a 1948 statement in which United Lutheran Church in Amer- expressed a desire to merge with or any National Lutheran Council es, the delegates declared that negotiations for organic union t begin with discussion of doctrine practice in our two Churches."

ney also stated, however, that "our rches have enjoyed cordial rela- s and helpful association, and we l strive to increase the areas of erstanding and cooperation be- en our two bodies."

hile rejecting the proposal to con- the National Lutheran Council a federation, the convention ap- ved a recommendation to strength- he Council as a "common agency."

mong the measures proposed to end would be the holding of bi- ial conferences to which all Lu- an bodies in America would be in- d to send representatives for dis- ing matters of common interest.

---

erican Lutherans Endorse peration in Missions

olumbus, O.—Intersynodical Luth- n cooperation in foreign and home sion work was endorsed by the A- rican Lutheran Church in the adop- of several specific proposals at its nnial convention here.

he body voted: (1) to turn its Ne- mission work in the United States over to the division of American missions of the National Lutheran Council; (2) to approve in principle the establishment of a National Lutheran Council division on Latin American missions; (3) to encourage Lutheran missions in India and New Guinea to work toward a single Lutheran Church in each country.

Transfer of the Negro mission work will become effective Dec. 31, and it is expected that most of the eight Lutheran bodies belonging to the National Lutheran Council will participate in the new cooperative venture. In approving the transfer, the convention adopted a statement that "a larger and more effective work can be done through a cooperative mission program."

Begun in Baltimore in 1890, the American Lutheran Church's Negro mission work now has 18 stations in seven states and the District of Columbia, with about 2,000 baptized members.

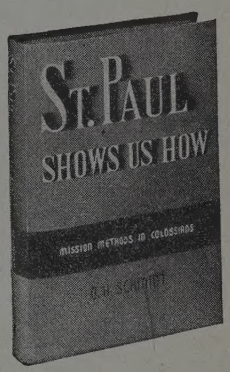
It also includes day schools with 10,000 Negro pupils and the Alabama Lutheran Bible Institute, a training school for Negro pastors, parish workers and other church leaders.

A report was adopted which said that "the mission work in Negro communities could be expanded more rapidly and done more effectively if more individuals and more district mission

NEW BOOK SETS FORTH PRACTICAL TECHNIQUES OF PERSONAL MISSION WORK

ST. PAUL SHOWS US HOW

By O. H. Schmidt



FROM the Apostle Paul's instructive Epistle to the Colossians, Dr. Schmidt sets forth the methods and techniques for bringing the precious Gospel to sin-lost souls.

The author's chief aim is to give both laymen as well as ministers a practical presentation ofprocedure for doing God-pleasing, personal missionary work.

Dr. Schmidt gives invaluable pointers under these general headings:

- The Missionary Speaks with Authority, and Yet in Humility
- Prayer an Important Part in the Word of the Missionary
- The Missionary Learns to Work with Agonized Straining
- Order and Organizations Are a Decided Help
- Learn to Fortify Your Flock Against False Teachers by Showing Your Christians that in Christ They Have Everything
- Stand in Your Christian Liberty
- Beware of False Humility
- Love Those Things Which Are Above
- Put Off the Things of the Flesh
- Strength for a New Life
- A General Rule for Christian Living
- Christian Views on the Labor Question
- Redeeming the Time
- Learn to Speak the Truth in Love
- Learn to Cultivate Thoughtfulness Also in Minor Matters
- Let Us Remember That Our Ministry Means Labor and Service

The author emphasizes that Christians are to labor for the Lord, leaving it to God to give the increase.

Here, indeed, is encouragement as well as the "how" for carrying out more effectively Christ's glorious and challenging mission directive both here and abroad; "Go ye into all the world, and preach the Gospel to every creature." 119 pages. Cloth. $1.50 net.

Concordia Publishing House

Saint Louis 18, Missouri

committees were informed about the life, the problems, the psychology, the church customs and the trends in Negro communities."

The proposal to set up a Latin American mission division in the National Lutheran Council had previously been approved by four other Council bodies. Churches belonging to the Council carry on missionary work in Mexico, the West Indies, Colombia and Argentina.

With respect to the setting up of a unified Lutheran Church in India, the delegates adopted a report which noted that "remarkable progress" was being made and asked that American Lutheran Church missionaries "be encouraged to continue their participation in conferences on Lutheran unity."

As to New Guinea, the convention, on recommendation of the Church's board of foreign missions, voted that "the governing principle of all our mission work in New Guinea must ever be one Lutheran mission working toward one Lutheran Church," and invited "other interested Lutheran bodies to join in adopting this principle."

Thanks were expressed to the United Evangelical Lutheran Church of Australia for its "continued and increasing support of the New Guinea mission in terms of missionary per nel, financial contributions and o services."

Since the end of World War II, American Lutheran Church has pervised orphaned German missio New Guinea, besides conducting own work there.

American Lutherans Oppose Vatican Envoy

Columbus, O. — Appointment of American ambassador or a pers Presidential representative to the V ican is viewed with "strong disappr al" by the American Lutheran Chu according to a statement adopted the body's biennial convention her

The statement said that such re sentation "violates the principle of separation of Church and State," it is "offensive to those not memb of the Roman Catholic Church," that it "aggravates religious antag isms."

The delegates also approved a re lution which denounced the decla intention of Pope Pius XII to procl the dogma of the bodily assumption the Virgin Mary. "Such a doctrin they said, has no basis in the canon Scriptures," and "the ecumenical cre of Christendom make no room" for

It was charged that the coming pr lamation "will serve to widen cleavage within Christendom." T resolution added that "God alone a not man makes doctrine, and the Scr tures are the only source and no of divine truth."

The delegates reaffirmed their bel "that man is saved alone by grace Jesus Christ, who alone, with Father and the Holy Ghost, is to adored and worshipped."

United Lutherans Endorse Graduate Seminary

Des Moines, Ia.—Establishment of inter-Lutheran post-graduate theol ical seminary was endorsed, but a p posed "basic plan" for achieving was rejected, in actions taken here the biennial convention of the Unit Lutheran Church in America.

Delegates voted to refer the pl back to the joint committee, made of representatives of four National L theran Council bodies, which has be studying the possibility of such a st

Of the other three participati groups, both the Augustana Luther Church and the American Luther Church voted favorably on the ba plan at their 1950 conventions. T fourth body, the Evangelical Luther Church, referred the matter to its boa of education without passing judgm on the proposal.

United Lutheran delegates criticiz the plan as "inadequate," "unwis and "unworkable." It was suggest

1950 Christmas Annuals

Christmas Chimes

EDITED BY
H. LEONARD ANDERSEN

"The Angels' Message" is the theme of the thirtieth volume of **Christmas Chimes.** Artwork, stories, poems and meditations combine to bring this "message" in titles such as these: "Glory That Shone," "What Did the Angels Say," "For the Tired and Weary—Christmas," "Traction at Christmas Time," and others. Another section of the book will have a series of pictures and stories of "Christmas in American Cities."

The theme of **Christmas Chimes** is enhanced by an embossed Kromekote cover in the same two beautiful shades of blue which are shown throughout the pages of the book.

Size 9x12 inches
64 pages

Price $1.00

Child's Christmas Chimes

EDITED BY
HELENA M. LUDVIGSEN

Chimes and bells ring all through the 1950 edition of **Child's Christmas Chimes.** There's a story about the Bell family which was asked to ring for Christmas, as well as other stories that boys and girls will love. Included also are factual accounts of the bells in the clock of the Metropolitan Tower in New York City and of the Bok Carrillon in Florida.

Size 6x9 inches
56 pages

Price, 30c each
$3.00 per dozen

Lutheran Publishing House
200 SOUTH FIFTH STREET
BLAIR, NEBRASKA

hat such an institution must have one o two million dollars at the outset.

As proposed by the committee, the eminary at the start would be conducted on a budget of $57,900 annually, ssuming that property were rented or the first years.

Dr. Clarence C. Stoughton, president f Wittenberg College at Springfield, ., said the plan was conceived "without courage or bravery." He felt the udget was too low "to run a good eminary," adding that a half-million ollars would be needed for a library lone.

Dr. Luther D. Reed of Philadelphia, resident emeritus of the Lutheran heological Seminary at Philadelphia, eclared that the seminary would be 'a paper institution that would be regarded in academic circles as a degree mill."

It was suggested by Dr. Henry A. Bagger of Lancaster, Pa., former president of the Pittsburgh Synod, that one of the 13 existing Lutheran seminaries could be transformed into a post-graduate school to be operated jointly by the NLC bodies. His suggestion was approved by the convention and referred for study to the joint committee.

United Lutherans Approve Common Service Book

Des Moines—One form of worship, on both liturgy and hymns, will be used by many Lutheran churches in the United States and Canada when a single and complete Common Service Book is published in the near future, delegates to the 17th biennial convention of the United Lutheran Church in America learned here.

According to Dr. Luther D. Reed of Philadelphia, Pa., chairman of the Joint Commissions on the Liturgy and Hymnal, in which six Lutheran church bodies are cooperating, the volume will probably be published in 1954. It will mark the first time in the history of American Lutheranism that agreement has been reached in the area of public worship.

In approving the liturgical and musical texts of the Common Service Book, the United Lutheran Church became the fifth of the six bodies to endorse plans for the joint project. Favorable action had already been taken by the Augustana Lutheran Church, Evangelical Lutheran Church, United Evangelical Lutheran Church and Finnish Suomi Synod. The American Lutheran Church is also expected to approve.

Lutheran Scouting Critic Named District President

Appleton, Wis.—The Rev. Walter Strohschein, Princeton (Wis.) preacher who split his flock in a bitter argument over scouting, was elected president of the northern district of the Wisconsin Lutheran Synod.

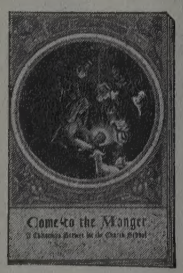
Mr. Strohschein invoked a synodical ruling against participating in the boy and girl scout movement recently and refused communion to church-goers who kept up their scouting connections.

The Synod believes that the scout oath, in which the scout promises to be loyal to God and his country, borders on religious teaching and thereby enters a province that should be exclusively that of the Church. Other Lutheran denominations do not see eye-to-eye with the Wisconsin Synod, and have been among the more severe critics of Mr. Strohschein.

Lutheran Lay Leader Defends Scout Sponsorship

Minneapolis, Minn.—Sponsorship of boy scout troops by Lutheran churches was defended here at the biennial convention of the Brotherhood of the Evangelical Lutheran Church.

(Members of the Wisconsin Lutheran Synod are forbidden to take part in scouting and its churches do not sponsor troops.)



For the 1950 Christmas Service

COME TO THE MANGER. By Alberta Peterson
A simple service that has a lively modern touch without surrendering anything in the dignity and reverence of older modes of expression. Includes a series of simple tableaux, appropriately tied up with narration, scripture readings, comment, and seven familiar hymns. Unity and continuity are maintained in well-chosen words of the Narrator, Scripture Readers and the Commentators. There are four main parts: The Shepherds Come, The Wisemen Come, Others Have Come, We Must Come. Full instructions for presentation are given. An alternate treatment of the service is suggested for those schools that prefer a program of recitations. Each, **10 cents.** Dozen, **$1.00**

COME AND HEAR. A Pageant for Christmas. By Alberta Peterson. Called a pageant because of its dramatic character and use of tableaux, there is no pronounced pageantry about it. It consists rather of spirited conversation or dialog, first in a street scene, and then in connection with a series of tableaux. It is an unusual and appealing presentation, with some features and bits of realism that may be unusual, but which grips the heart and gives a total impression of reverence and genuineness. Every emphasis is a legitimate Christmas emphasis. Here children of the church give a good demonstration of how the children outside the church may be won, or at least the spirit in which they can be won. This pageant may be given in the church proper. It is especially adapted for presentation by a group from the church in the church or in some other suitable auditoriums. Each, **10 cents.** Dozen, **$1.00**

A Christmas Service For the Home

Here is a colorful four-page folder that makes an ideal greeting from the pastor to his church members. There is an appropriate letter of greeting designed for the pastor's personal signature and a suggested Christmas worship service for the home. A manger scene painting reproduced in full color on the front makes this an unusually attractive folder. With envelope.

Dozen, **35 cents.** 100, **$2.75**

Augustana Book Concern
Rock Island, Illinois

Branch Stores at—
55 So. Ninth Street
Minneapolis 2, Minn.
338 Utilities Bldg.,
327 So. LaSalle St.,
Chicago 4, Illinois

Loren M. Ness, Minneapolis, boys' work director of the ELC, told the Brotherhood delegates that Lutheran churches on the whole have adopted scouting on an equal level with other youth programs.

"The Church has felt that scouting is an activity which can well be used in its youth program because of its appeal to boys and because of the emphasis possible on spiritual and Church life," he declared.

Mr. Ness disclosed that Lutheran churches of America sponsor 2,622 scout units. Of these, 420 are in the ELC, he said.

The church award, "Pro Deo et Patria," has been given to 929 Lutheran scouts, of whom one-fourth are members of the ELC, he added. This award is made in recognition of scouting achievements and service to the Church.

Mr. Ness reported that seminary students are serving as Protestant chaplains in 27 summer scout camps in 14 states this summer.

Lutherans Tighten Control Over Schools

Minneapolis, Minn.—Tighter church control over its 12 educational institutions was voted by the Evangelical Lutheran Church at its biennial convention here.

However, in adopting a report prepared by a special commission, created two years ago, the convention voted to refer four highly controversial recommendations to church councils for study and reconsideration at the 1952 convention.

Referred were proposals which would:

Bring Augustana College, Sioux Falls, S. D., and Concordia College, Moorhead, Minn., under direct ownership of the Church. (They are now owned by corporations made up of ELC members.)

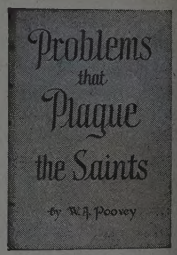
Bar laymen from the presidency of any of the ELC colleges.

Require that appointments to head Christianity departments at ELC colleges be made with the advice and consent of the Church's board of education.

Prohibit ELC colleges from undertaking building programs without the approval of the Church's board of education and board of trustees.

The report, as adopted, reaffirmed the Church's stand against "worldly amusements and social customs, such as gambling, drinking, and dancing, which weaken and destroy the positive Christian life and witness on the campus."

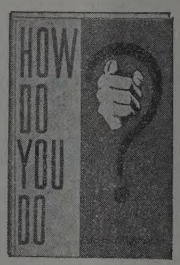
Problems that Plague the Saints
By W. A. Poovey



Even a Christian is not free from perplexities. How about "turning the other cheek"? Or, is a thing good just because it is better than something evil?

Sometimes perplexities are really problems, as when genuine Christianity is replaced with substitutes—the religion of the "be-gooders," the "do-gooders," and the "feel-gooders."

The author has lively discussions about ten such perplexities in "Problems That Plague the Saints." Some of the others are: chopping or stretching the Bible to make it fit our notions; being more impressed with the preacher than the Gospel; forgetting that the Church is a divine institution even though it is made up of sinful human beings; engaging in Christian practices because "it is the thing to do." **$2.00.**



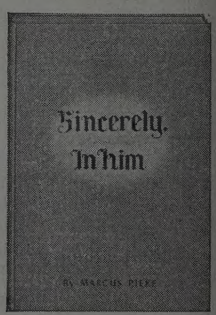
How Do You Do?
By Edw. Kuhlmann

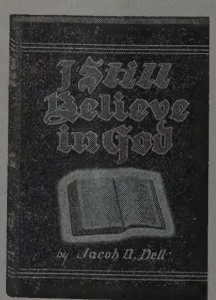
The word which the title and the book stress is YOU. The question is, "How do 'YOU do?' There are sixty human interest chats. The stories that the author tells, his applications, his comments, his philosophy, are all meant to entertain and inspire you. The themes are catchy: "Majoring in Minors," "Lizzie and the Old Cat," "Please Pass the 'Forgetty,'" "Ani-mules," "Does Your Religion Play?" You will thoroughly enjoy every page of this book. **$2.00.**

Sincerely, In Him

"Sincerely, in Him" is written in a friendly, heart-to-heart style to each reader individually. It covers the problems, temptations, and desire of Christian youth to live sincerely, in Him. It is rich in illustrations, stories, and practical helps.

Most of all, the book is definitely Christ-centered. It will keep your interest and help you live the life of faith in Him. Parents and Christian youth will find this book, that has come by repeated requests, a source of guidance, comfort and assurance. **$1.50.**





I Still Believe In God
By J. A. Dell

Youth and leaders of youth in these days of uncertain thinking, confusing propaganda, and irreligious statements, will find in this healthy, persuasive volume a clear-cut, sane and understandable analysis of religious faith and basic Christian truth. It is a challenge to those who lead today our coming leaders of tomorrow. The book will be invaluable to those who are assailed by doubt and uncertainty. Cloth bound with jacket in colors. 256 pages. **$2.00.**

At Your Bookstore or

THE WARTBURG PRESS

57 East Main Street
COLUMBUS 15, OHIO